THE Universalist Leader

Boston June 24, 1922 Chicago

The Path

Maria L. Drew

We both forgot, the path and I,
And lost ourselves amid the wood;
Again we caught each other up
And trudged together, comrades good,
Climbing the open pasture-slope,
Through rough, short grass and in among
Low, drowsy boulders fringed with fern.
Beyond the bars we make the turn
Into an old, forgotten road,
With broken walls on either side,
By vines and brambles overgrown.
Some lonely lilacs still are here,
The crimson of a garden rose,
And there a line of maples near
A worn, deserted doorway stone.

We clamber up a bit of ledge;
We step across a tiny run
Of water, hid in clear green sedge,
And catch the warm and spicy breath
Of pennyroyal in the sun.
The sturdy little cedars march
Along in cheery company;
A mullein lights a candle pale;
And all the while, and all the way,
Across the sky, the white clouds sail,
Making the lovely, changeful light
And shadow of a summer day.

A last, sharp climb! And there—below,
Afar, afar, the green earth spreads!
Ah, friendly path, and you must go?
To other valleys, other hills?
Well, then, good-by and kindest thanks!
For I must stay! This beauty fills,
Brimful, my cup of happiness,
So full, well nigh it overspills!
Those fair, dim mountains, heavenly blue,
These splendid summits, forest clad,
The smiling vale, the winding stream,
The homestead by the shady road—
Oh, lovelier far than wish or dream!
My heart is singing, brave and glad!

What idle tale is this they tell,
And tell it o'er and o'er again!
That just beyond that gentle line
Of peaceful hills are noisy towns,
And places where men buy and sell,
And skies begrimed with smoke and toil,
And fields where eager Youth is slain!

No, no! Not true! It can not be!
There's nothing in this happy world
But hill and valley, meadow, tree,
'Neath sun and shadow, dreaming there
In sweet and green tranquillity.
Can men forget their common birth,
Let little children cry for bread,
And crowd each other, fight and lie—
With all this room, and all this space,
With all this willing, waiting earth,
And all this loving sky!

The Universalist Leader

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Μιγμα

Small service is true service while it lasts:
Of humblest friends, Bright Creature, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

(*Wordsworth.*)

υ λ

Church co-operation is not an end in itself but only a means to an end, and is good only in so far as it contributes to good ends. These ends are not chiefly doctrinal agreement, or uniformity of ritual or organic union. All these may be good up to a certain point, but pushed too far may suppress individuality, destroy initiative, and repress spiritual life. The real ends of co-operation are richer and better life for men, women and children. (*Ernest D. Burton.*)

υ λ

The "Yellow peril" and the "Slav peril" may have been bogies; the Turkish atrocity is fact. (*Boston Herald.*)

υ λ

The task of the Church is to "change human nature." If it can not do that, it is of small consequence what else it does. (*Leighton Parks in "The Crisis of the Churches."*)

υ λ

It asks the weary to come into its rest; it tells the anxious that all their cares are in God's heart. To the young it promises immortal youth, to the old renewal of hope and everlasting strength. To those who have failed it whispers of coming victory, and to lives bruised and broken by sin it speaks of pardon and recovery. To all who are working to make the world better it sings infinite good cheer, to those who are dejected because of the world's sadness and woes it sounds always the same clarion note of brighter things to come; and to all of us it keeps on affirming through every night of doubt that the world is God's world, and He loves it and never leaves it, and all must be well in the end. (*J. C. Greenhough.*)

υ λ

Loving God is but letting God love us—giving welcome, that is, to God's love, knowing and believing the love God hath to us. . . . O thou, sorrowful, dejected, fainting—believe, and thy burdens are gone forever. (*Horace Bushnell.*)

υ λ

Any one can make good things work together for good; but only the heavenly Father can bring good out of evil and, taking all our mistakes and failings and foolishness, cause them to work out to our most perfect well-being. (*Florence L. Bradley.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Do not begin your vacation until vacation begins.

* *

Much bad theology can be sung and not be noticed.

* *

The new is not always true and the true is seldom new.

* *

"Evolution can never get beyond me," is the conviction of Mr. Bryan!

* *

Instead of doing things a good many of us spend our lives in trying to find an easier way of doing them.

* *

Do not try to measure your life with years, for it is possible sometimes to crowd a good many years into a single day.

* *

It will be a good idea, when you are enjoying your well-earned vacation, to share it by letter with our missionaries in Japan.

* *

It is easy for any one to become a millionaire to-day if he has a few good American dollars by just ex changing them for Russian rubles or Austrian kronen.

* *

It may be just retribution when the self-satisfied spirit comes up to the gate and St. Peter asks, "What did you do?" and the unsatisfied spirit replies, "I sold out."

* *

It is very hard for the children, after the glory of Children's Sunday has departed, to hold on to the church for a whole year unless you give them something to hold on to.

* *

The book of etiquette is a good thing for the man of sense, who has sense enough to use it, but for the man without sense it is essential to the salvation of other people's feelings.

* *

The old man afflicted with rheumatism is a pitiful sight, but he is a picture of bouncing health and happiness compared to the good old Christian afflicted with a severe attack of fundamentalitis!

* *

Don't think when you have sent your article to the paper and it has been printed that the world will be converted! "Who will read it when it is writ?" was the testing question Josiah Allen put to his wife when the literary bug got hold of her!

* *

Some Red Blood

A very common appeal to-day is to "the man with red blood," which means the wide-awake, up-to-date man who does things first and then does not talk about them afterwards! But President Faunce has discovered that red blood seems to mean blood that does not circulate through the brain! Whether right or wrong, his suggestion is well worth considering, for there are those to-day who are assuming to have an abundance of red blood which serves not to stimulate to good and great deeds, but to serve as an excuse for doing nothing; in fact many a slacker wears the red-blood symbol, showing that he is full of ginger and eager to do anything at any time which is not wanted at that particular time! The red-blood emblem, like all symbols, may reveal the hero or mask the coward.

It Can Be Done

Of course it can—anything that is worth while in which a group of consecrated people are engaged. The Congregational Church, having raised and expended $5,000,000, wants $5,000,000 more, and will get it. The Baptists, even when torn by internal conflict over their theology, are out to get about $50,000,000, and will get it, and every other Church which is alive is equipping itself financially in a large way. We are entertaining various calls as a sort of postscript to our great campaign. In places the answers to the calls are prompt and generous, in many other places they hear them not. We must therefore make more noise. We must ask for bigger things, and ask oftener. The way to grow is to do; and there is no other way in business or religion. Big things are easier to do than small things. Let our leaders in every department challenge us with the large task, for it alone can be done.

Old-Fashioned Preaching of New-Fashioned Stuff

Perhaps this should be reversed, but any way we have need in all of our churches of *preaching*, with the emphasis on every letter of the word. Nothing else will accomplish the fundamental purpose of the Church. Incidental to the preaching there may be education and even entertainment, but it is the preach-

ing that really wins the goal. There was a fervor in the old-fashioned preaching which is seldom felt to-day, and though we may be thankful the old-fashioned stuff is not and can not be proclaimed under modern conditions, yet we have to recognize that out of what seems to us very poor material those old preachers put forth some very good goods. We are proud that we have something better to preach, but we seem to lack the fervor and the push to get our better message over. The old-fashioned preacher had the tithing man with his long rod to wake the drowsy; to-day we have need of a small earthquake, and it should be placed under the pulpit! Is the pulpit of to-day in earnest? Do ministers really think, "Woe is me if I preach not the Gospel?" Are ministers ready to give up life, liberty and the pursuit of happiness for the vital cause? We have a Gospel that was fashioned of old to fit new conditions. Are we fitting it to function and then making it function as did the heroes, saints and martyrs who have been? People are coming to church, in great moderation to be sure, but they are coming as in every age to hear the preaching of the Gospel, a Gospel they can apply in this new-fashioned life. We would rekindle some of the fire of enthusiasm, and have a rebirth of the spirit of martyrdom. Occasionally some one dies of excitement, but many more are incapacitated by sleeping sickness!

* *

GO AHEAD AND DO IT

THE men and women whom our Church delights in honoring are the ones who see things to be done and do them, who recognize responsibility and accept it, who do not say, "Why doesn't the Church do this or that?" but who say to themselves, "This thing ought to be done. We are part of the Church. Therefore we must do it!"

And they do it. They do not wait for others to act, whether it be teaching in the Sunday school, serving on committees, working for missions, starting a Comrades Chapter, or soliciting funds with which to purchase an automobile for the minister.

That is why this campaign for a Memorial Church at Washington and the Perin-Cate Home in Japan is going to succeed. Our men saw the need. The Comrades accepted the responsibility without waiting for the over-burdened Board of Trustees to do something. They went ahead and are doing the thing that needed to be done.

Is there something to be done in your church?

* *

THE EDUCATION OF PARENTS BY THEIR CHILDREN

THIS is the time of the year when we are all thinking of the education of children by their parents or teachers, and in no country in the world is so much done for their education. It speaks volumes for the estimate we put on the worth of children and the importance of their education. There is, however, another aspect of education which is of equal significance and importance. It is the education of parents by their children.

John Fiske and others have called our attention to the significance of the lengthening period of infancy in human life and its immense importance in the progress of the race. The progeny of animals quickly come to maturity, and the sooner they reach the state of independence the less place do their parents have in their lives; and so, the shorter the period of their care for and interest in their young, the smaller are their chances of attaining to the higher reaches of life. On the other hand, with the ascent of life and the lengthening period of infancy, the more parenthood comes to mean and the greater part it plays in evolution, and in human life the period is longest and so it has the greater part to play. It not only makes for better children, it also makes for better parents. There is, therefore, a mutual education, namely the education of children by their parents and of parents by their children.

Human parents are parents for a longer period. We can not escape this responsibility in a few days or months or years. One might truly say once parents, always parents, not simply in the physical, but in a moral and spiritual sense. We are parents from the very beginning and all through the lives of our children, and when they reach the stage of independence and maturity, they do not cease to be our children. They have their place still in our hearts, however far away they may be from our home or be legally or economically independent of us. Nothing happens to them that does not affect us and so the better we are the longer is the period of our parenthood in virtue of our love.

The education of parents by their children is more thorough, many-sided and continuous than is the education of children by their parents or the schools. They make us work harder and become interested in our work; they put ambition into us, make us want and will to rise to higher positions and to become economically more productive. There is no motive more powerful for economic progress than parental love. They also make us foresighted. They give us the forward-looking mind. We live more in the future than do those who have no children. We begin to dream of our children's future, make great plans for them, hope that they will make good, and so we begin to save money for their education and to cherish the expectation of building a home in the best environment for their sakes. It is parental love that is the great builder of homes and the founder of saving banks.

Then too our children give us a common interest. They give us something to think of and work for, and fix our affections upon other than ourselves. They take us out of ourselves and we find ourselves again on a higher level in them. They make us altruistic, give us unselfish interests and start us on the road of service to the common good. They develop in us the sacrificial qualities of character such as the endurance of hardship, suffering, renunciation and the love that goes to the limit.

Moreover, as parents we are made to think more and to have a deeper insight into the character and purpose and ways of God through these children in our homes; it is natural for us parents to be religious, to know God, to trust Him, and to work with Him, to love the church and worship in it and take our children with us. Parental love is the builder and the keeper of the church in the community.

World Confusion and Christian Idealism

Earle Edward Eubank

THE world is in confusion to-day as never before in the memory of living man. Russia, Ireland, and Mexico do not monopolize the limelight as symbolical of conditions of unrest. The millions of India in the most united effort of their history are becoming organized about the unique personality of Gandhi and the idea of "swaraj"—home rule—until it seems a question as to whether British rule can permanently continue. In sections of China so intense is the sentiment against the Island Empire that children are taught to throw away any toy which is made in Japan. The established order in Egypt has undergone revision, and "a new king sits on Pharaoh's throne." On the shores of the Danube, an organization calling itself "Awakening Hungary," and reputed to have a membership of one and one-half millions, is carrying on a bloody campaign of anti-Semitic character. In Germany the Communist movement, greatly strengthened by the economic despair which is forcing thousands into its ranks, has within the present year come perilously close to overthrowing the established order. And Islam, more organized perhaps than ever before in its entire history, is once again astir against the Christian world.

These are only a few of the manifestations of confusion which seems to be common to all the world. In fifteen or twenty countries industrial unrest is acute, and, in some of these, aggressive. From such widely divergent quarters of the globe as Australia, Finland, South America, and even Southern Africa, which has scarcely emerged from the swaddling clothes of primitive life, come stories of industrial unrest which have long since become tragic commonplaces in the more industrialized sections of the world. It is nothing but British stoicism and a philosophic acceptance of things as they are that is keeping England from turbulence at a time when two millions of her population of thirty-eight millions are in the ranks of the unemployed.

As for America, one has only to read the headlines of the papers of any section to perceive that she too is in the midst of confusion. Three thousand strikes a year take place within her borders. Uncontrolled passion vents itself in eight to ten score lynchings every year. The increasing fires of racial prejudice manifest themselves against the negroes in the South, against the Mexicans on the southwest border, and against the Orientals on the Pacific Coast. And at the moment of this writing 600,000 men have withdrawn from the coal mines because we have not yet worked out a common sense method of settling industrial differences.

Even if human and Christian interest and the well-being of our fellow men do not prompt us to be concerned with these affairs, personal interest, where we are not too blind to see it, must affect us. These are conditions about which we can not with impunity be indifferent. What affects one part of the word affects another. We are inter-linked in our relationships in such a way that the price of rice is doubled in Assam and the price of cotton in the Southern states goes down when European nations, thousands of miles away, decide to go to war.

The treaty of Versailles requires that Germany shall repay to France two millions of tons of coal each year to offset the tonnage destroyed or used during the dark days of the conflict. With this coal France competes in the markets of the world in such a way that British mines are shut down because they can not properly operate; and with her mines shut down, countless mills, factories and shipping yards cease to operate. Consequently the nation is no longer a market for many American goods which we desire to sell. In turn, our own mills and factories must reduce operations with resulting unemployment. It may be that the idle man whom we pass on our city streets to-day is unoccupied as a direct result of this chain of circumstances. Never more true than to-day was it that "no man liveth to himself alone." Upon the basis of self-interest, if not on a nobler one, it is imperative that our American citizenship understand these inter-relationships.

Are all of these manifestations of unrest separate and distinct, causally unrelated, merely coincident in appearing simultaneously at such a time as this? Or are they like the pillars of smoke which arise from the myriad fumaroles of a volcanic crater, common in their origin and rising from a kindred source? Perhaps if we have the vision we may see the connection between these universal manifestations of confusion. Perhaps we may discover the great ideals of which these are the birth pangs.

In one form or another the life of man centers about two great desires: The first is the desire *to survive.* This man has in common with all forms of lower life. So strong is this tendency that it has passed into proverb: "Self-preservation is the first law of nature," an instinct which man shares with the animals of every species. The second desire, however crude the form it takes, is that of *self-expression,* the utilization of the powers of life and the capacities with which one is potentially equipped. Art, culture, education, commerce, religion, all of these have developed as results of man's desire to express himself, or have been organized as means to assist in the attainment of fuller expression. It is not enough that men shall *exist;* they *must* exist *for something.*

But men are not universally free to fulfil this desire. With millions life is still a grim struggle to keep from perishing, and with millions more, even when survival is made somewhat sure, the opportunity for self-expression does not follow, either through lack of social opportunity, or personal limitation, or some other cause.

Wherever we find the unrest that is stirring the world at the present time, we find, deep underlying, one or both of these fundamental desires. Men struggle against famine, against economic conditions, and against industrial and political systems, in an effort to be more definitely assured of their chance for survival; and they struggle against governmental, social and racial barriers and bondage, sensing, however

dimly, that these are obstacles to the fullest expression of life. For this condition of world confusion no statesman has as yet found the panacea, none has ever been able to do more in a practical way than to point out a few steps at a time the measures which must be worked out.

But we who profess a Christian idealism feel assured that there will be no adjustment of human affairs which can be considered as permanent so long as men are left with a sense of lack, or fear of failure to attain, these two fundamental longings. The attainment of assurance may be hindered through the ignorance or ill will of fellow men who desire to prevent their coming into the light; or they may be due to conditions and circumstances through which the human race has not yet found a way. We who stand for a Christian social order must unceasingly reiterate that the order of which Christ dreamed can not prevail except in the degree in which it gives to all men the assurance of life and of more abundant life.

Tokyo Notes

The Rev. Samuel Gilbert Ayres, D. D.

SOME events of importance have occurred in connection with the work at the Central Church which, we think, deserve more than passing notice. While we have not had during the Lenten season any special mid-week meetings, Mr. Kawabata preached some special sermons at the Sunday morning services. The prayer meeting was held for a time at the homes of members in various sections of the city, a special appeal being made for attendance on the part of those who lived in the vicinity. While the attendance has been small it has been larger than when the meetings were held at the church. Tokyo is such a large city, and the distances are so great, that it is exceedingly difficult to get more than a few out at a church meeting during the week, hence these meetings at the homes.

Although during Lent the schools and colleges in large part were closed, all of our various meetings were continued. We are glad to have the students, and the Blackmer Home girls, but we also need to reach a larger and more permanent constituency. We have not had any large success in this direction as yet, but some encouraging facts are to be noted. We have a few business men who are becoming regular attendants at our meetings during the week. To hold them is not an easy task, for they come primarily to hear English and to listen to the discussion of some topic in which they are interested. The important fact is that they come, and we must do whatever is possible to hold and interest them. We make it a point to invite them to our Missionary House, but one must remember that in Japan almost everything pulls away from Christianity, and to win one such man to the cause of Christ is a big accomplishment.

Since my last letter we have had two social gatherings at the Missionary House. On Sunday afternoon, March 19, we had a meeting for the young men and women of the mission who had graduated from the various schools and colleges of the city. There were ten graduates and over fifty young people present. There was a short musical program, and addresses by the Rev. Messrs. Terasawa, Kawabata and Ayres, followed by a delightful social hour when tea and cakes were served. At the close prayer was offered and each graduate was presented with some flowers

On Saturday, March 25, a meeting of the Sunday school teachers and officers was held. The young men were on hand early and all had a lively game of ball on that portion of the Missionary House lot reserved for a tennis court. At 3.30 a business meeting was held at which ways and means were discussed for the upbuilding and improvement of the Sunday school. Among other things it was decided to provide each teacher with some material which would be of assistance in teaching the lesson; to secure the pictorial chart which illustrated the lessons and to have a brief ten minute prayer meeting for the teachers and officers every Sunday morning from 8.50 to 9. After the business meeting an enjoyable social hour was spent together.

An event which greatly pleased all of your missionaries and the members of our Tokyo church was the marriage of the Rev. Mr. Terasawa with Ichi Fuikuku at the Central Church on Monday afternoon, April 3. Mr. Terasawa served as pastor of the church while Mr. Kawabata was in America. He is now Field Secretary for the Japanese Y. P. C. S. E., and superintendent of our Sunday school. Miss Fuikuku is organist at the church, a teacher in the Sunday school, is one of our Blackmer Home girls, and the head teacher of the Midori Kindergarten. You will understand from the above facts why every one was so pleased.

Dr. Ayres performed the religious ceremony assisted by Mr. Kawabata. The church was beautifully decorated by Miss Osborn and Mrs. Ayres. The wedding march was played by Miss Tei Yasumura. After the ceremony a reception was held in the Sunday school rooms of the church, where telegrams and letters from those unable to be present were read and speeches of congratulation made. At 6.30 Miss Hathaway gave a wedding supper at the Blackmer Home to the happy couple, their near relatives, Mr. and Mrs. Yasumura, who arranged the wedding, and the missionaries. Miss Bridges and Miss Grace Osborn assisted, and if Mr. and Mrs. Terasawa were not started off properly on what we hope will be a long and harmonious wedding journey, we know of no young people who ever have been. Certainly our hearts were filled with gratitude as we looked upon this young man and young woman and realized that they had been made one to build together a Christian Universalist home in Japan.

Our Easter service was largely attended this year. At home we take it as a matter of course that on this great festive day the church will be crowded. Here as most of the colleges are closed we are not apt

to have an especially large congregation; but by advertising and personal appeal an earnest effort was made to have every member attend and the result was most gratifying. Mr. Kawabata preached a forceful sermon and our Blackmer Home girls and our young men furnished excellent music. At the close five members were received. One young man who desired to unite with the church and could not be present Easter Sunday was received on April 2.

After the service the monthly luncheon was held in the Sunday school rooms. At the close a number of brief addresses were given, among them being one by Mrs. Fred Tracy of Bridgeport, Conn., a close friend of Miss Kirk, who was in Tokyo as the guest of Dr. and Mrs. Ayres. It was a great pleasure to have her with us and have her tell something of the work of the Clara Barton Guild in her church in which she is especially interested.

We are moving on now towards hot weather and the vacation season, but the almost three months which intervene will find us very busy. We shall have four evening classes at the church besides those of Dr. Ayres on Tuesdays and Thursdays. Two of these will be for the teaching of English, the other two being inaugurated by our young men for the teaching of French. Dr. Ayres will give a series of addresses on "The Charter of Christianity," beginning in May. They will deal largely with some of the sayings of Jesus in the Sermon on the Mount.

We are glad to be busy. We sincerely hope that our activities will enable us to bring Christian light and faith into the lives of some Japanese people.

The Papers of John Pererin

XXXIX The Freedom of God (1)

I HAVE a good many premillenarian friends, admirable people in many ways; but I confess that I find it more and more difficult to take them seriously when I am in their company. They remind me of Mr. Dick, who could not write a letter without referring to King Charles's head. They seem to be an obsessed race; and from every point of the compass they always return to their *idee fixe*. You may argue with them until break of day, and you will make no dent upon them. You may bring heavy documentary evidence to prove that their pet obsession is an old story, and that the expectation they cherish has been stultified time and again in history. But you move them not. There is, I fear, no cure for them except the disappointment which is waiting for them. But when they have left me I have some other thoughts. I wonder whether the strange persistence of this adventist emphasis may not hide within itself some truth that the rest of us are overlooking. No mere illusion could survive such desperate disappointments as this has suffered in the course of the Christian ages. It might be well worth inquiring whether there is not something in it that the rest of us might learn with profit.

Now it is to be observed that the apocalyptic hope first appeared at a time of political despair. Its farther origins are, I suppose, to be sought in the dim obscurities of some forgotten Persian cult, but when we find it full grown in the period between the Testaments, it appears definitely as the answer of faith to political pessimism. The prophets had looked for the deliverance of Israel along the common road of history, but as that deliverance was long delayed, and the Roman tyranny had followed the Greek as that had followed the Babylonian, it became clear to the religious mind that the Lord had some other plan in mind. And building upon the apocalyptic notions that had trickled into the Jewish mind through its contacts with the oriental world, there grew the definite expectation of a deliverer who would come on the clouds, clean athwart the normal order of history, and who would establish a new order in which Israel would not only be proudly independent but would rule the nations. This was the popular religious idiom in the years before Jesus appeared; and it was from this source that the apocalyptic elements that are to be found in the New Testament took their rise.

The student of these things could have predicted that this same temper would make its appearance at some point during the progress of the Great War. And it did, as we all know. It first appeared in Mr. H. G. Wells. When he made Mr. Britling say "God," he made articulate the feeling of many ordinary folk. The situation at that time seemed to have gone utterly out of hand, and it seemed beyond the power of man to cope with it. Since, then, it could not be doubted that God cared for His world, the inference was plain —surely He will one of these days take the whole affair into His own hands and in His own wise way dispose of it. But Mr. Wells is a child in this region; and presently came along those who had been studying the books of Daniel and the Revelation and had there discovered the whole program. The Lord was going to intervene in this mad business by sending His Son on the clouds in great power and glory, to establish his own personal reign upon the earth. Once more, as always, the apocalyptic hope appears as the answer of faith to political despair.

Now the form of the answer may be irrational and grotesque. But the essence of the answer holds a real truth that this generation has largely forgotten. We have been brought up in an age when the idea of law, that is, natural law, has colored all our thinking. We have supposed that the affairs of the world are governed by an iron system of law that never deviates from its course and brooks no interference. Everything is predestined in an unalterable sequence of cause and effect, and God Himself would not, even if He could, interrupt it. And when we came to apply this to history, we pictured human advance as a slow affair moving onward ponderously, along a fixed and unchangeable road. The mills of God were going their undeviating way; and that was the only way. But the essence of the apocalyptic hope is the reminder that God is not tied down to the slow processes of history, that He is not the slave but the master of His

laws, and that He can, when and if He will, break across the normal order of history and set human affairs upon a new course.

And this is not to-day as absurd as it would have appeared a generation ago. For while it seems still true that in the system of inanimate matter there is an iron reign of law, it becomes increasingly dangerous to speak of anything like fixed law in the world of Life. Of course the truth is that now that matter has been resolved into a form of energy, we hardly know where we are at all, that is, in the philosophy of these things. But it does appear that in the regions of Life there is something which at the lower levels looks like caprice but which in the higher levels has grown into freedom. The world of personality is a world of freedom. But there is no meaning to my freedom, unless God be as free as I am. This upper world is a world not of predetermined sequences, but of contingency and choice; and in the interplay of the divine freedom with the human, who knows what may not happen? It is this circumstance that makes prayer a practical proposition. And it is this faith in the freedom of God that underlies the apocalyptic hope. Its moral for us is simply this—that we do not need to wait upon the slow processes of history to build our City of God, but that we can hurry history along and that God will take a hand with us in doing so.

I have plainly pulled down upon my head a good deal more than a single paper can contain. To begin with I shall need another paper to deal with another truth that is hidden in the premillenarian emphasis, and then still another to deal with the further implications of the recovery of the idea of the freedom of God.

Thou who sittest in the high heavens, yet "whose secret presence runs through creation's veins," forgive us our small and blundering thought of Thy nature. We have suffered ourselves to conceive of Thee as tethered to the laws that Thou hast made, forgetting that Thou hast kept all power in Thine own hands and the times and seasons in Thine own power. Help us to understand that Thou who madest us free art Thyself free: and that because Thou art free and we are free, we may share with Thee in the travail which hastens Thy Kingdom. Amen.

English Correspondence

THE Prime Minister's most severe critics can not deny him the credit of having made a plucky fight at Genoa. But when he expects a grateful nation to garland him with laurels as victor in these diplomatic contests, the demand upon popular credulity is altogether too great. His inventory of the gains of the Conference is as fanciful as his picture of it as a love feast of thirty-four nations discussing their differences in a spirit of perfect amity throughout. The truth is rather with those who say that the one definite result of the assembly is to fix the date and place of the next meeting. The one really big thing that has come out of Genoa was the Russo-German compact, and that was not only achieved outside the Conference but provoked its indignation. Indirectly, of course, the Genoa meeting has served a useful purpose by bringing into clearer light the problems European statesmen have to solve and the impossibility of a solution until they have learned a little wisdom. As far as its reflex influence on home politics is concerned—and it is not uncharitable to regard that consideration as a leading motive in Mr. Lloyd George's mind—Genoa is likely to be as disappointing as Cannes. If there were a general election next month, his supporters would be too shrewd to attempt to make any political capital out of it.

All the same, the representatives of official Liberalism are making a big blunder when they carp at the Prime Minister's attempts to undo the mischief of the Versailles treaty. The recent annual meeting of the National Liberal Federation at Blackpool has naturally caused much uneasiness in the rank and file of the party, and has intensified the widespread conviction that they have nothing to hope for until they can somehow get quit of their present leaders. The speech of Mr. Asquith and the letter of Viscount Grey show that they are still living in the old world of secret treaties and concealed military conventions. Mr. Asquith has not improved matters by branding as a "falsehood" the statement of the *Manchester Guardian* that he and the other speakers at Blackpool evaded the critical question whether their pleas for continuing the Entente mean that we are to enter into a direct and exclusive agreement with France for the military defense of her territory. The offending paper has no difficulty in proving that its comment was perfectly justified. The incident has at once been seized by spokesmen of the Labor party to support the view that a *rapprochement* between Liberalism and Labor is out of the question until official Liberalism has undergone a change of heart. What benefit, they ask, would be gained by turning out Mr. Lloyd George to put in Mr. Asquith and Viscount Grey?

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English teachers are in high feather just now on account of a humiliating defeat they inflicted on the Government last week. When a bill was introduced by the Education Minister requiring them to contribute five per cent of their salaries toward their pensions, their friends in the House raised the point that this proposal involved a breach of faith with the teaching profession, which had accepted the Burnham scales of salary on the understanding that pensions should be non-contributory. The adjournment of the debate was moved, with a view to the appointment of a select committee to inquire into the allegation of a breach of faith. The Government opposed this motion but was defeated by 151 votes to 148.

The incident was significant as the first instance of successful "lobbying" by the teachers. Their activity has been sharply resented in some quarters, and they have been exhorted to leave politics alone and mind their own business. They have not, however, lacked influential defenders. Prof. J. J. Findlay, of Manchester University, replies to a press criticism by remarking that the particular episode in the House of Commons may or may not be a cause for congratu lation, but "as evidence of energy, of self-respec and initiative it ought to rejoice the heart of ever

man who desires to see his children taught by those who possess such qualities." He declares, with ample justification, that it is illusory to expect that a grateful country would reward them for a policy of abstention. No political party can be trusted to treat them decently unless they utilize their political power. Professor Findlay urges further that the teacher should take part in public life for the reason that he needs himself to be a citizen if he is to understand the full meaning of his work.

It will be a pity, nevertheless, if the teachers are encouraged by this victory to adopt too uncompromising an attitude toward proposals that seem to make against their interests or even the interests of education. The risk of their suffering from "swelled head" is just now by no means negligible. Some of their best friends are warning them that their recent Parliamentary success may turn out to be only a Pyrrhic victory if they stand out against any modification of the existing arrangement. The Government's pledges will expire next year, and the teachers will then be at the mercy of an Administration which will be in a position to impose its own terms. The situation is one which seems to emphasize the wisdom of agreeing with one's adversary while one is in the way with him.

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Every English visitor to America brings back a very pronounced opinion as to the effect of your Prohibition Amendment. But the net result of these testimonies is not to enlighten us a great deal. So much depends upon the bias the witness took out with him and the environment, due to his personal friendships or other circumstances, in which he found himself during his stay. Perhaps Lady Astor will have some helpful impressions to give us when she arrives next week. Her individual relation to the question of liquor restrictions is quite unusual. In the constituency she represents in Parliament, the drink interests are the mainstay of her own party, but that has not prevented her from taking a strong line in favor of temperance reform.

At one period during the war there seemed a good prospect that it might bring about a permanent improvement which years of peace-time agitation and propaganda had failed to secure. The King himself banished intoxicants from Buckingham Palace. Groups of leading business men brought pressure to bear in the direction of restriction for the sake of industrial efficiency. When the emergency was over, however, there was little gain to report, beyond a certain limitation of the hours of sale. But the American example has stimulated temperance advocates to renewed and more carefully planned exertions. The Wesleyan Methodists have taken the lead in this new enterprise. During the winter they have carried on all over the country a campaign which has filled the biggest halls obtainable. They have lately sent out a call to all the Churches to unite in a national effort, and the response has been most encouraging. The methods employed are to be largely educational. On the legislative side there will be concentration on four points, namely: no sale of drink to young persons under eighteen; local option for England and Wales; no sale of drink on Sundays; and the requirement of a license for clubs that supply drink to their members. A special feature of the campaign will be the appeal that is to be made to women, whose acquisition of voting power is thought likely to prove a valuable asset to the temperance cause. Propaganda will start in the fall of this year in South Wales, which seems to provide an especially favorable ground for a beginning. In England meanwhile preparations will be set on foot for a combined effort on an unprecedented scale during 1923.

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Yesterday was "Empire Day." For more than sixty years May 24, as the birthday of Queen Victoria, was observed as a holiday in Government offices, though not in the commercial world. The birthday of the reigning monarch has, of course, taken its place, but the familiar date is still kept in remembrance by its assignment as a day on which special recognition is made of Great Britain's imperial responsibilities. It is celebrated by dinners and speeches and in some schools by appropriate lessons. In spite of persistent efforts to make a national festival of it, this commemoration has not, after all, made great headway. Liberals suspect it as a camouflage for imperialist propaganda, and Labor is completely indifferent to it.

There are signs, however, that colonial affairs will attract more attention than usual in the near future. Unemployment has turned the thoughts of many middle-class and working-class people toward emigration, and the London representatives of the various Dominion Governments are competing briskly with one another for recruits to their population. It is, perhaps, rather a mistake on their part to lay so much stress on previous agricultural experience as an essential qualification for intending settlers. For one thing, if present policies for the agricultural development of Great Britain are carried out, there will be no surplus of agricultural workers for many years to come. Moreover, many of the most successful colonial ventures have been carried out by English townsmen, whose mental alertness, cultivated by city life, has given them an adaptability that has more than compensated for their previous unfamiliarity with the problems of the land. And the very people who insist on the necessity of previous farming experience tell us in the same breath that the English farmer who goes out to Canada or Australia or South Africa must practically learn his business over again before he is fit for anything, as the conditions of agriculture in the colonies differ so widely from those to which he has been accustomed at home.

An expert Canadian woman journalist, who is over here on an agricultural and commercial mission just now, has been protesting in the press against the treatment she received in a Midland town a few days ago. On applying for a room at a hotel, she was asked where she came from, and, on replying "Canada," was asked to sign her name in a register of aliens. Nothing would convince the young woman at the desk that a Canadian was a British subject, and she could not get a room until she wrote herself down as a foreigner. Our visitor is naturally indignant at such a reception, but the story suggests a reflection that does not seem to have occurred to her. How can Canadians expect to be treated with respect when they knuckle under so easily? Imagine a Scots-

woman who was denied admission to an English hotel unless she registered as an alien. She would have raised the town about the ears of the hotel-keeper, and would have walked the streets all night rather than give in. Somehow our colonials, though always ready to talk loudly about their rights, seem to lack the tenacity which is required to make their words effective.

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Lord Northcliffe certainly has the capacity of making things hum in his neighborhood. His recent world tour was scarcely notable for the humility that is usually thought an appropriate virtue for a receptive and inquiring spirit, and now that he is back in London he is not only aspiring to play a dominant part in high politics but is making a stir in the newspapers. He has withdrawn from the Newspaper Proprietors' Association because of his disagreement with its policy in the matter of printers' wages, and has followed up this assertion of his independence by a terrific onslaught on the wealthy amateurs who, without any first-hand knowledge of journalism, are seeking to gain political and social influence by buying up daily papers. A pamphlet he has just issued, entitled "Newspapers and Their Millionaires," contains some of the liveliest reading one has come across for a long time. It is full of piquant personalities, so frank as barely to escape being offensive. For instance: "I told Lord Cowdray the other day that his newspaper is about as good as my first oil well and pipeline establishment would be. Looking at it reminds me of a man playing golf for the first time." And again: "When I look at his wasteful *Westminster Gazette*, its ignorance, provincialism, extravagance, mis-management, and muddle written over it, and no Alfred Spender, I can not in any way connect Cowdray with it." Lord Northcliffe adds that the old *Westminster* had a *cachet* of its own and he can not understand why, having got in Mr. Spender one of the few men who know how to edit a daily political newspaper, its proprietors did not grapple him to their hearts with hooks of steel. These criticisms do not mean that Lord Northcliffe claims omniscience in journalistic affairs. "The newspaper," he confesses, "is an enigma. I learn something about newspapers every day that I did not know the day before, and I have been studying newspapers in almost every part of the world since I was a boy."

London, May 25.

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CHARLES LEWIS WAITE

IT is often said that ministers are poor financiers. This may be true, but there are a great many who have saved a competency, and among them Charles Lewis Waite, who has served valiantly many causes and given of his substance. Now, after he has passed the age of eighty years, he has deeded his entire property of nearly $40,000, retaining for himself a life interest, to the founding of a school of religion at Camp Hill, Ala. This school, to be known as the Charles Lewis Waite School of Religion, is to be quite distinct from the Southern Industrial Institute, though the principal of the Institute, the Rev. Lyman Ward, is to be its head, and will cooperate with Mr. Waite in his plans to make the new school thoroughly useful and substantial. Of the need of a school of this character there can be no question, and it is hoped that friends of liberal religion in both North and South will contribute to its support.

It is indeed fitting that a school of religion should bear the name of Charles Lewis Waite, for Mr. Waite has always been a liberal and has ever stood daringly for progress. As a young man he was a close observer of his time. He noted formalism and cant in the churches about him. He felt the narrowness and prejudices which held men and women in bondage. Finally, after spending several terms at Union Academy at Bellville, N. Y., where he did most creditable work, he decided to enter Canton Theological School, and there came under the influence of the great Ebenezer Fisher. It would hardly be fair to say that Mr. Waite was a student rather than a preacher, for he always preached brilliantly. Old parishioners have declared that they never heard him give a poor sermon. His ability to lead men and persuade them amounted to real genius. But great as he was as a preacher and pastor, he was most of all a student. When controversy was rife between the liberals and conservatives of the Universalist Church, he did not hesitate to cast his lot with the liberals. If the organization of the Church rested with the conservatives, reason and scholarship and eloquence camped with the radicals. Mr. Waite's pen was ever ready in a radical controversy, and products of his satire, wit and wisdom were published weekly in the old *Gospel Banner*.

Mr. Waite has never married, and through all their adult years he and his sister have made their home together. While he is hale and hearty, his sister, some years his senior, is an invalid. Perhaps the crowning glory of his unselfish life is the tender and devoted care which he has given her.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Cup-Cakes

I HAVE eaten by estimation eight cords, or it may be nine, of Wedding Cake, and most of it hath been punk.

I have dined and feasted and banqueted and after-dinner speechified at four hundred and eighty and six first class Hotels, and then some, and I have eaten of the Cakes which they pass on little elevated stands to be eaten with the Ice Cream. And there hath been mighty little of it that was worth eating.

Now on a day I returned home from my labor, and Keturah had the Dinner on the Table. And behold, there was a plate of Cup Cakes.

Now a Cup-Cake is one that is baked in a Pan with about a dozen little round depressions, each one of them holding about enough dough to make a good toothsome little Cake.

And I said as I looked at them, Came these from the Bakery, or came they down from Heaven?

And she said, They came out of mine own Oven, and it is Hot.

And I said, Lead me to them promptly.

And she said, The Ice Man came not, and the Cream soured. Therefore did I make these of the Sour Cream.

And I said, We are two points ahead, for we have saved the price of the Ice and gained the goodness of the Cakes.

And she said, Be not too sure of the Cakes, for they are made very simply. I made them not by Rule, but out of such things as were in the Ice Box.

And I said, Thou dost encourage me to expect the Very Best.

And it was even so.

For those Cup-Cakes were Delicious.

Now there are folk who go through life demanding all the ingredients which should produce Happiness and Usefulness, yet do they yield a product as Flat and Tough and Indigestible as Wedding Cake, and as Unpalatable as Hotel Cake. But they might make up their life as Keturah maketh her Cup-Cakes, out of the Soured Cream of their disappointments and whatsoever they find in the Ice-Box, and they could make it Good. When the Cream soureth in the Ice Box of Keturah, then there is a good time coming for Safed: for he liketh Cup-Cakes.

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UNIVERSALIST GENERAL CONVENTION

Board of Trustees Meeting, May, 1922

The Board of Trustees of the General Convention held its regular May meeting at Hotel Commodore in New York City and considered many problems of vital interest to the Church at large. It was a busy session with all but two members present. Dr. van Schaick, representing the Washington church, met with the Board for consultation regarding the situation in Washington, and Dr. Newton of the Church of the Divine Paternity and Vice-President Billings were guests part of the time.

Among the unfinished business which had been referred to this meeting by the January meeting was the appointment of fraternal delegates to the Congress of the International New Thought Alliance to be held in Atlanta, Georgia, July 16-23, 1922. Mr. Arthur Nash of Ohio and the Rev. L. O. Williams of New York were appointed delegates; the Rev. B. C. Ruggles of California and the Rev. W. H. Macpherson of Illinois alternates.

The question of the place for holding the next session of the General Convention was thoroughly discussed. After considering all sides of the question it was finally voted to accept the invitation of Providence, R. I., to hold the 1923 session of the Convention there. The matter of holding a Universalist Conference in the South was referred to the General Superintendent.

The most important items of the meeting were in connection with the campaign for the Memorial Church in Washington and the Perin-Cate House for Young Men in Tokyo, and much time was given to these. Mr. Louis Annin Ames, who is General Chairman of the Campaign, reported progress in organization and solicitation for these projects. He made many suggestions both for the campaign and for the memorial features of the two buildings, which had been presented to and approved by a meeting of the Campaign Committee at a previous session.

Other members of the Committee reported progress. It seemed wise, however, in view of the action and request of many churches, to postpone the intensive campaign for funds until fall, and so it was decided to extend the length of time of the proposed campaign. The Detroit Convention having adopted a policy of making the Memorial Church a primary feature for this year's work rather than a part of a program which should cover several years, it was decided that the General Superintendent should be made Campaign Director, and that the offices of the Superintendent and the Secretary give much time and attention to the Campaign until it is finished. The organization as already built up will be continued and used, but the General Superintendent becomes the Executive Officer of the Campaign.

It was the sense of the Board that the time has come to take immediate steps for the securing of a suitable lot in Washington for the new church, and the special committee having this in charge was authorized to secure some place as soon as possible.

Dr. Lowe announced a pledge by a donor whose name is not to appear as yet for the purchase of a lot in Tokyo for the Perin-Cate House. The officers of the Japan Council are busy trying to locate a suitable place there for the proposed House.

The report of the General Superintendent showed much gratifying activity in the various mission fields under the General Convention. It was voted by the Board to approve the plan of putting Birmingham, Alabama, and St. Petersburg, Florida, on a full-time basis. These have so far had only part-time services and have made encouraging progress. Miami, Florida, also reported exceptionally fine progress during the past season, with plans for increased vigor next fall.

Many mission fields are opening to us, but the Board is unable to answer many such calls because of the limited funds available for appropriation. The policy has been adopted of concentrating for a period upon a few promising fields and the progress made amply justifies this policy. The regional superintendencies in the South and Mid-West districts are proving their great value in the number of churches brought to life and activity and the number of new churches established.

The Committee on Ministerial Pensions made a report of the studies they have made and the plans they are attempting to work out. This is a large and vital but a difficult problem, but the committee has made notable progress and is hard at work on it. It is the hope of the Board that some definite plans may be announced in the near future which will meet the needs of our ministers and the approval of our people.

Under the reorganization of the Universalist Publishing House, the Board of Trustees of the General Convention has to name six trustees. The following were elected: For three years, Hon. Roger S. Galer, Iowa, Rev. Frank O. Hall, D. D., Massachusetts; for two years, Mr. J. M. Tilden, Illinois, Rev. John S. Lowe, D. D., Rhode Island; for one year, Rev. John van Schaick, Jr., D. D., District of Columbia, Rev. George F. Fortier, Vermont.

A beginning was made in revising the rules under which the Board operates and which will make it easier to do business in the future. Three committees, which have existed under the former rules, all having to do with finances, have been combined into one Finance Committee which will have general charge of the finances of the Convention. The Chairmen appointed as the Finance Committee Messrs. Ames, Hutchinson, Etz, Richmond and Tomlinson.

Reports were received from the various Superintendents operating under the Board, all showing much activity and encouraging progress, as did a report from the Western Office in Chicago.

Roger F. Etz, Secretary.

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NEAR EAST DONATIONS

It should be clearly understood that only a small fraction of the money that Universalist people give for Near East Relief now passes through our denominational offices. Since the close of our Whole-Church campaign, the General Convention has received and forwarded contributions for the convenience of our givers but has not urged that payments be made through its treasurer. Most of our people are giving through local or state chairmen. For instance, we find that within the last year our Southern California parishes have been contributing through the Rev. C. H. Emmons, one of our clergymen who is giving full time to the Near East, and have been credited with the following sums during the last few months: Los Angeles, $69.75; Pasadena, $240.75; Riverside, $210.36; Santa Paula, $593.

This is representative of what is being done throughout the country. We believe that our people are giving as freely as they ever have for this most important philanthropy.

What has been said has no reference to the offering in the Sunday school. This is continued as usual and the General Association reports over $8,000 for the current year.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A PART OF HEAVEN

There's a part o' the sun in an apple;
  There's a part o' the moon in a rose;
There's a part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of His heaven
  To every living thing.

August Wight Bomberger.

THE PRIZE HAT

BESS and Cornelia had thought that they should never get tired of camping by the seashore; but one August afternoon they found themselves feeling a little sad. Their parents were going to row across the bay for supplies, and there was not room enough in the boat for the two girls and their cousin Lawrence, who was spending the summer with them.

"Why not have a hat-trimming contest?" their mother had asked as she pinned on her own hat. "I have a plan: I will bring back a prize to the one who trims the best hat for Pinky. Don't use trimmings that you could buy in a shop, but use those that you could find out of doors, like flowers or leaves. See who can make the finest hat for Pinky Posy."

Pinky was Cornelia's yellow-haired doll. She had not had a hat all summer long, though both of the girls had planned to make her one.

"But how about Lawrence?" Cornelia asked doubtfully. "A boy couldn't trim a hat for a doll."

"Try him and see," said their mother.

Pleased at the new plan, the two sisters ran away to look for Lawrence. They found him watching a chipmunk. He laughed when they proposed the hat-trimming contest.

"Shouldn't I look fine making a doll's hat!" he scoffed.

"You might win the prize," said Bess.

"What prize?" asked Lawrence with sudden interest.

When the girls explained he turned away. "Oh pshaw!" he said. "I never heard of hat trimmings growing out of doors. You girls can try your hand at it if you want to, but I'm going to fish for cunners."

Bess and Cornelia were disappointed, but they had no idea of giving up the plan.

"Oh, well," Bess called after her cousin, "you're just a boy. Of course you couldn't make a hat."

"Fancy a hat that a boy made," Cornelia added. "Go and catch your cunners."

With a wave of his hand Lawrence disappeared among the trees, and the two little girls immediately forgot all about him. For the next hour they were as busy as two beavers. First they measured Pinky's head; then they made pasteboard frames to fit it. Having done that, they decided to separate.

"We'll go in different directions," Cornelia said, "and find our trimmings. Then we'll sit in different places and trim the hats."

"And we won't show the hats to each other until mother gets back," said Bess.

A little later they hurried back with their mysterious treasures and settled themselves to work, Bess on one side of the tent and Cornelia on the other. As they worked it would have been hard to tell which flew faster, their needles or their tongues.

The work was interesting, but it was hard too, and now and then both young milliners would fall silent, absorbed in their task.

Suddenly Cornelia called, "Are you ready, Bess? I hear the splash of father's oars."

"I'm just through," Bess called back. "My, but it's been a job!"

With a few hasty touches the girls tucked their handiwork out of sight and ran down to the shore to help their father haul up the dory. But Lawrence was there ahead of them, and so they had to be content with carrying the provisions to the camp. On their way up to the tent they danced round a mysterious package that their mother carried; did it hold the prize?

"Lawrence wouldn't enter the contest," Bess told her mother. "He went fishing instead."

Supper had to be delayed until the hats could be brought out and shown. Father and Lawrence looked on with interest.

Bess was the first to display her hat. It was really a wonderful hat, for the pasteboard foundation was entirely covered with graceful young ferns, interlaced and trimmed with clusters of blueberries. Certainly it looked like a prize winner.

Then Cornelia brought out her hat. That one was trimmed with glossy leaves plucked from the goldthread plant; they covered the entire hat; and stuck jauntily in the top was a spray of fireweed in full bloom.

Pinky looked charming in both pieces of finery, there was no denying that.

"What skillful milliners!" cried their mother. "I didn't dream that you'd do so well!"

"Which hat wins the prize?" the two girls asked in the same breath.

Mother hesitated. "Oh dear, let me consider! I think—

"Wait a minute, Aunt Polly," interrupted Lawrence. "The contest isn't over yet. I am in it too."

Before his cousins could speak he lifted the top of his fish basket and with a grand flourish took from it, not a string of cunners, but something that made every one look hard. It was a little cap made of delicate fringes of brown seaweed and trimmed with tiny sea shells; on the front of it was pinned a plume —nothing more nor less than the glistening backbone of a small fish.

"Here, give me the doll," he said.

Pinky was passed to him, and he put the little

cap on her head. It fitted perfectly; she looked like a real mermaid.

"Did you trim this hat?" mother asked; she looked somewhat amazed.

"I did," said Lawrence; "and I had to guess at the size too!"

"Smart boy!" his uncle said as he gave him a playful whack. "In my opinion you've outdone your cousins. Don't yo ı think so, girls?"

"I can't help thinking he has," admitted Bess.

"I think so too," Cornelia added with a short laugh. "But he surely did fool us!"

"You girls are certainly good judges of dolls' hats," Lawrence said mischievously.

Mother began to unfasten the package. "Well," she said, "it seems that the prize unanimously goes to Lawrence. You see," she added as she drew out a large box of candy tied with scarlet ribbons, "I bought something that could suit either a girl or a boy."

"Hurrah for dolls' hats!" cried Lawrence as he took the box. "When a fellow has been fishing all afternoon this is a prize worth winning. Have some, Pinky?"

The girls looked a little sober, but a moment later they brightened up, for father was untying another package.

"And here," he said, laughing, "is something from the delicatessen shop, a consolation prize for the young lady milliners." He drew forth a large cake thickly frosted with pink icing and adorned with tiny candles.

Bess and Cornelia shouted with delight and no longer grudged their cousin his victory.

"Let's have supper right away!" Lawrence cried. "I want to see how the girls' prize tastes. And after that we'll try my own."—*Jennie Lawrence Pratt, in Youth's Companion.*

* * *

BEING HAPPY ALONE

Humanity tends to extremes. Some persons love solitude and seek it by preference at all times, turn with petulant irritation from the unmeaning chatter of their fellows, and are never satiated with long wandering in remote, quiet wood-lands, where they can enjoy the unfailing, diversified solace of their own exhaustless thought. Others again will never be alone if they can help it, seek to forget thought, to forget their huge, intruding ego, to forget themselves in the busy community of others and prefer any company to none.

Of those two extremes doubtless the latter is the less harmful, even distinctly the more advantageous. It is better to seek your fellow men than to fly them, better for them and, generally speaking, far better for you. In getting rid of your superfluity of self you may benefit others; to be sure, you do not always, but you may. And you are getting rid of something that may be cherished to very doubtful profit. For the love of solitude carries with it great and obvious dangers, the danger of an exaggerated estimate of your own importance, the danger of losing your adaptability, the danger of brooding too much and too long on things that all of us gain by leaving in shadow.

Yet, in spite of the danger, what a priceless gift it is to be able to be happy alone! How many people there are who have it not, who are uneasy and restless unless they have companionship to entertain and divert them, who find even an hour interminable when it must be passed far from the support of others' voices and the touch of others' hands! What a privilege it is to be able to people solitude with merry or absorbing thoughts, to fill the woods and fields, or your own quiet chamber, with quaint, endless, delightful creatures of the imagination, who have the immense social advantage that they will come when you please and go when you please and not pester you!

After all, we have to see more of ourselves than of any one else. It is fortunate when we find ourselves good company.—*Youth's Companion.*

* * *

THE COMPANY FACE

Once on a time, in a faraway place,
Lived a queer little girl with a company face;
And no one outside the family knew
Of her every-day face, or supposed she had two.
The change she could make with wondrous celerity,
For practise had lent her surprising dexterity.
But at last it chanced on an unlucky day
(Or lucky, perhaps, I had much better say),
To her dismal dismay, and complete consternation,
She failed to complete the desired transformation;
And a caller, her teacher, Miss Agatha Mason,
Surprised her with half of her company face on,
And half of her every-day face peeping out,
Showing one grimy tear-track and half of a pout,
Contrasting amazingly with the sweet smile
That shone on her company side all the while.
The caller no sooner had hurried away
Than up to her room the girl flew in dismay.
And, after a night spent in solemn reflection
On the folly of features that won't bear inspection,
She came down to breakfast and walked to her place,
Calm, sweet, and serene, with her company face.
Thenceforth she wore it, day out and day in,
Until you really might think 'twould be worn very thin;
But, strange to relate, it grew more bright and gay,
And her relatives think 'twas a red-letter day
When the greatly astonished Miss Agatha Mason
Surprised her with half of her company face on.

Christian Endeavor World.

* * *

"ALL MIXED UP TOGETHER"

In the spring of 1921 I was teaching a fourth grade in one of the Los Angeles city schools. Flag Day arrived, and with it the customary notification was sent about to all the rooms, "Tomorrow is Flag Day; see that it is observed in each room." When that notice reached me I pondered long in my heart. Just what should I say to these children entrusted to me, that would throw a little light upon the grave obligation that was to be theirs, and yet that would not offend any preconceived idea of what I *ought* to say? And then, partly because I did not feel equal to the situation, and partly because it had always been my habit in teaching to attempt to draw from the children themselves, rather than force things upon them, I decided upon this course: After I had made a few appropriate remarks about the flag, I asked that fourth grade to write me a short composition on what life meant to them in a democracy. Many and varied were the documents received that day. Some of them would open the eyes of a number of persons older and wiser than that class. One paper, written by a little Japanese boy, is particularly worthy of mention, as giving the simplest, sanest and most satisfactory viewpoint of the democratic ideal that I have ever heard. I wish that I had preserved that paper just as it occurred in his nine-year-old vernacular, but the essence of the whole thing is expressed very clearly in one line which lingers with me—"Life means to me all nations mixed up together." As I read that paper and then looked back over the record of the world for the last few years, I could think of only one thing: "A little child shall lead them." I said to myself, "Who are you, with your cut-and-dried notions, to stand up and pose as instructor to this child, who holds the solution to the problems of the whole world in one sweep of his loving little heart?" —*Helen Frazee-Bower, in Unity.*

Young People's Christian Union

THE DIRECTOR'S DATES

June 25. Junction City, Kansas.

June 30-July 2. Texas Convention, Elgin.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

August 18. Plymouth, Mass.

August 29-Sept. 4. Y. P. C. U. and S. S. Institute, Murray Grové, N. J.

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CHURCH TOWERS AGAINST THE SKY

One of the joys, perhaps the only joy, of riding in the Cambridge Subway, is the relief which the moment of daylight affords as the train crosses the Charles River bridge before plunging again into the darkness. Which reminds one of Eugene Wood's description of the delights of winter, which consist chiefly in sitting around a cosy fire that makes you almost as comfortable as you are in summer without one.

Every day when I journey between the office and my home I make this trip, and no matter how interested I am in my reading, I always look up then. In some future incarnation, when I am an artist, I shall build me a studio on this bridge and spend my time in painting the scene as one looks up the river toward Harvard Bridge and Corey Hill. A different picture could be painted there every day, for the scene is never twice the same, varying from the brilliant clearness of a sunlit day to the mysterious blur seen through the fog or snow.

And often I would change the angle of my canvas and picture the sky line from the gilded dome of the "new" State House (built in 1810) out to Copley Square. In this sky line the outstanding feature is the procession of church towers, more, I believe, than in the down-town section of any other large city. The only place where I have been similarly impressed is in looking from the tower of the City Hall in Toronto, where the number of churches strikes even the casual visitor at once. And there the churches are spread over a much wider area.

I have not lived in the shadow of Bunker Hill long enough to believe that Boston is a better city than New York, or Chicago, or Minneapolis, but I do like the way in which its churches make their presence felt by every one whose eyes are open. To walk by a church with its spire pointing to the things which are above, or to see the church towers against a clear or cloudy sky, is a benediction. Boston is a better place because of them, and perhaps New York would be if its tallest tower were that of a sanctuary of the Most High God instead of that a temple of ten cent trade.

SEND THEM TO WORCESTER

If you want to increase the interest of the young men and women in your church and its work.

If you want them to grow "in wisdom and stature, and in favor with God and man."

If you want them to know and love the Universalist Church, its faith, its spirit and its people.

If you want them to learn how the work of the Church is done, and how they may help now in doing it.

If you want them to catch the vision of God's plan and purpose in the world, and to hear His call to them.

If you want their lives to count for the most in building God's Kingdom on earth.

Then, Send Them to Worcester

and

Then Ferry Beach

The Institute of the Young People's Christian Union will follow immediately after the close of the Worcester Convention. Instruction, Inspiration, Recreation will be the order of the day. There will be classes in the Bible, in Missions, and in young people's work in the church, both for seniors and juniors.

The Dates

The Worcester Convention opens on July 16 with the sessions of the General Sunday School Association. Beginning with the evening session on Wednesday, July 19, the Young People's Christian Union will have full charge, continuing over Sunday, July 23.

The Y. P. C. U. Institute at Ferry Beach opens Monday evening, the 24th, and closes the following Sunday afternoon, July 30. The Sunday School Institute fills the following week.

The Speakers

Details of the Sunday School Association Convention and Institute will be found elsewhere in the *Leader;* at Worcester their chief speakers will be Rev. Francis W. Gibbs of Fitchburg, Mass., who will give the opening sermon, and Prof. Walter S. Athearn of Boston University, on Tuesday evening.

At the Y. P. C. U. session the addresses will be given by Rev. Fred C. Leining of Providence; Dr. Joseph Fort Newton of New York; Rev. Frederick M. Eliot of St. Paul; Dr. John Smith Lowe of the U. S. A.; Rev. John Edwin Price of Cincinnati; Rev. E. Dean Ellenwood of Woonsocket; and Dr. Joseph M. Tilden of Lombard.

Your church needs to have its young people there. It needs you to send them.

Stanley Manning.

For the Quiet Hour

An inspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich.

R. L. Stevenson.

The favored citizen is a man who is industrious in goodness. . . . The good man may be described as building a life temple of righteousness. He is continually looking around for material which he can put into his building.

Joseph Parker.

There needs not a great soul to make a hero; there needs a God-created soul which will be true to its origin: that will be a great soul.

Thomas Carlyle.

The idea, shared by many, that life is a vale of tears, is just as false as the idea shared by the great majority, the idea to which youth and health and riches incline you, that life is a place of entertainment. Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.

Tolstoy.

To make the most of dull hours, to make the best of dull people, to like a poor jest better than none, to wear a threadbare coat like a gentleman, to be out-voted with a smile, to hitch your wagon to the old horse if no star is handy—that is wholesome philosophy.

Bliss Perry.

"A small man can make a big job shrink to littleness, but it takes a big man to make a little job grow into a big one."

"It's not doing the thing we like to do, but liking the thing we have to do, that makes life blessed."

Courage is a virtue that the young can not spare; to lose it is to grow old before the time: it is better to make a thousand mistakes and suffer a thousand reverses than to run away from battle.

Henry Van Dyke.

Life is a struggle, but not a warfare; it is a day's labor, but labor on God's earth, under the sun and stars with other laborers, where we may think and sing and rejoice as we work.

John Burroughs.

"God's silences may be long, but they are never the silences of forgetfulness."

Impossibilities are merely the half-hearted efforts of quitters.

Herbert Kaufman.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"WHEN DID YOU FIRST BECOME INTERESTED IN MISSIONARY WORK?"

This question put to hundreds of women and girls throughout the country might receive the same reply, "At Northfield."

There are many Universalists who could truthfully make that answer. It is not unusual to hear women at our Denominational Rally (which is a part of the program there each year) exclaim with feeling that in spite of all they had read about Northfield they had never dreamed that a conference there could mean so much to them.

The enthusiastic response of our women is always seconded by the girls and young women in Camp Murray. Many have confessed that after one day there the word "missionary" took on a new and very different meaning.

Every denominational camp has its record of young women who were made to realize here for the first time something of their personal responsibility to the great enterprise of Christian missions. Scores of missionaries, leaders of mission study groups and workers in every department of church life, in looking back to the occasion which prompted their interest in such service find the beginnings rooted deep in a missionary conference.

What Northfield has done for others, it can do for any woman or girl in your church. Does your Mission Circle or Clara Barton Guild need a capable and consecrated leader—one who can plan interesting programs and see that they are carried out? Is your Sunday school one of those that would have regular missionary instruction if only there were some one in the church who was capable of directing it? Is your Y. P. C. U. holding back in the matter of a mission study class for lack of trained leadership?

The remedy for all such situations in our churches throughout New England and eastern New York state at least, may be found by sending one or more of your number to the missionary conference at Northfield, Mass., beginning July 12 and ending July 20.

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LAST CALL FOR CAMP MURRAY

Northfield is situated in beautiful country. Hikes, picnics, tennis and driving are part of the daily program, while cool, restful nights are spent tenting underneath the pines.

Hundreds of girls will be there from all over our country, girls full of life, fun and desire to be of service.

There will be classes for every one, led by those who have served at home and across the sea, those who have heard Christ's call and followed on.

No matter how large or how small your church may be or whether you are a leader there or not, you will find at Northfield a host of ideas that you will want to try at home.

Neither you nor your church can afford to miss these things.

You have heard the call.

Will you come?

There is room for just a few more, so send your application in as soon as possible to

Rena E. Bradley, Leader,
17 Spruce St.,
Springfield, Mass.

* *

AND STILL THEY COME

The reports telling of the successful observance of Women's Day in our churches are still coming in and we regret that many were too late for publication.

It is gratifying to note, however, that in almost every case mention is made of the fact that the service was not only informing but wonderfully inspiring as well. Interest in the purpose of the W. N. M. A. and its present program of work was awakened and new members were gained as a result. Many were made to realize for the first time the extent of what we term our "Women's Work."

Generous contributions for Japan, for North Carolina, Tennessee and for the Clara Barton Memorial were received, proving at once the saying that with knowledge and understanding of a need comes the desire to help meet it.

Our thanks are due the secretaries of the Mission Circles for the very full reports which they have sent in. These have been filed and will furnish much valuable material for the committee that will plan for Women's Day in 1923.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE INSTITUTE FOLDER

If the Postmaster General does his part, every pastor and every Sunday school superintendent in our Church will receive one of our folders giving the dates and programs of our five institutes.

For instance, in regard to Ferry Beach there is the following announcement of

Themes and Teachers

The Book of Books, Rev. H. P. Morrell.

Religious Training in the Home, Rev. Caroline C. Barney.

The Hand and the Heart, Mrs. Mary I. Chamberlain.

Problems of the Superintendent, Mr. Carl A. Hempel.

Little Children, Miss Sarah J. Morgan.

The Sunday School Advance, Rev. R. G. Dooney, D. D.

Instruction in Missions, Miss Sarah J. Morgan.

The facts are given in regard to Worcester (July 16-19), Chattanooga (July 26-August 6), Ferry Beach (July 31-August 6), Murray Grove (August 28-Sept. 5), and Chicago (Sept. 10-16).

Copies of this folder may be had on application to our office.

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MY TRIP TO CONNECTICUT MAY 21-28

Connecticut says, "We are so small, so few in number," but surely we all believe that quantity is not the telling part. You know there are only eight schools in this fine state and now, within a week, all but Hartford, which had a previous visit, have been met in a conference. These schools contain some genuine New England people. with genuine New England hospitality. Whether it was a ride into the country to see what resembles the Berkshires, a tour through the magnificent buildings at Yale, a quiet time at a friendly home, or a lively joyous conference, the spirit was always present. Can you blame any one for being ardently enthusiastic about the splendid get togethers that are possible in our own little circles?

Space allows only a word about such trips. So many things could be said.

Norwich has given the Sunday school the most pleasant part of the church, right on the front where the children can enjoy the lovely "Good Shepherd" window. Stafford's Bible Class has written a history of the church and important facts about the denomination. Meriden has several teachers who have been studying at the Community School. New Haven was especially interested in the Daily Vacation Bible School work. We hope the idea will grow. Bridgeport is using envelopes for Sunday school offering looking forward to the use of the duplex system. Stamford caught the word "service" and is to try to draw the young people by this method. Danbury is talking "Worcester" most earnestly. Several representatives from each school are planning on the Institute either at Ferry Beach or Murray Grove. Good work, Connecticut, there are many more leaders coming from your state if you continue!

S. J. M.

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EXHIBITS AT WORCESTER

The General Sunday School Association will have a good exhibit of literature and material at the Worcester Convention. Moreover, under the direction of Mrs. Frank N. Chamberlain, there will be a collection of interesting hand-work, not manufactured for the occasion, but actually produced in some of our schools. Additions to the exhibit will be welcomed from any source.

Among Our Churches

New York Letter

Middletown.—On Sunday, May 28, the Middletown church dedicated a new organ, three new memorial windows and a beautiful new flag. In addition to all this, the church had been entirely renovated, floors recarpeted, walls redecorated and many other things done to make the building ideal for all its uses. Dr. Vincent E. Tomlinson, of Worcester, preached in the morning and Dr. Thomas E. Potterton, of Brooklyn, in the evening, the State Superintendent assisting at both services. Probably not one of our churches has a finer organ and the windows are rare works of art. The organ was the gift of Mrs. Elizabeth Nathan Clemson, in memory of her mother, Mrs. Almira Julia Dow. It is three manual and has everything that is found on the largest organ. There are 1,300 pipes, built far back into the auditorium, and an air space of twenty feet. The combinations possible are innumerable. The chimes are particularly beautiful and may be used alone or in unison with other stops. The console has sixty-two keys and is on a twenty-five foot cable so that it can be moved to any part of the front of the auditorium. In the arch above the pulpit an artificially lighted window, the gift of Mr. and Mrs. Wm. E. Cross, in memory of their daughter, Dorothy Clemson Cross, is a beautiful representation of the child herself, seated in a field of lilies, looking toward an eternal dawn. Of the two other windows, one is for the boys of the church who gave their lives in the World War and the gift of the people of the church, while the other is dedicated to the liberal faith. It represents the dawn of new ideas, in which the Bible is symbolic of the new light continually breaking upon the world. The Middletown church is one of our most complete church properties in the state. The social and spiritual affairs of the church have prospered as well as its material concerns. The Sunday school is large. There are varied young people's organizations. Congregations are always large and the influence of the church in the community is being continually extended. The work of its pastor, Rev. Thomas H. Saunders, is deserving of unlimited praise. Mr. and Mrs. Saunders make a happy pair of leaders for any church. * * **Associations.**—The various meetings of our Associations began this year on June 14. Through the State Superintendent, Dr. Hall has arranged to have these meetings on consecutive dates and is sending into the state a team of speakers, consisting of Rev. John van Schaick, D. D., Rev. Roger Etz, Rev. Helene Ulrich, and one or two others. * * Our churches are well supplied with ministers, and good ministers at that.

George D. Walker.

Massachusetts Letter

The Annual Meetings of the State Convention and two of its auxiliaries—the W. U. M. S. and the S. S. A.—were marked by the usual large attendance and every one spoke in loudest praise of the untiring efforts of the entertaining church. The Lawrence pastor and people anticipated every need. The extensive improvements recently made in the vestry of the church made the gathering partake of the nature of a "house-warming." The reorganizations have been perfected for the coming year and sub-committees of the Convention are as follows: Missions, Cushing, Barnes, Tenney, Robbins. Finance: Friend, Barnes, Cabot. Social Service: Rev. C. H. Pennoyer, Rev. W. B. Brigham, Rev. Isaac Smith, Rev. U. S. Milburn, Mr. W. H. Parker, Mrs. G. A. Libby. Federation: Rev. Charles Conklin, D. D., Mr. Harold Sweet, Rev. R. H. McLaughlin, Mr. H. F. Nye. * * **An Invitation** from one of our parishes for the 1923 sessions is solicited, as the choice of the place for the next meeting was referred to the Executive Committee. * * **The Visitation Day** to the Doolittle Home was a notable occasion. The weather was threatening, but more than the elements is necessary to offset the growing interest of our people in this worthy work. The church where the public exercises were held was filled both forenoon and afternoon. The financial contributions amounted to $600. Five thousand annual members is our goal, and there are many Universalists in the state who are not on the list. Send one dollar and be placed on this Honor Roll. * * **The National Conventions** of the General Sunday School Association and of the Young People's Christian Union are honoring the Bay State with their presence and inspiration. We welcome these loyal workers to "The Heart of the Commonwealth." They will do us good and we hope that the visit will be of great good to them. * * **The Oldest Universalist Church,** located at Oxford, will be visited by these friends and the building has been prepared for their coming. The State Convention has just completed extensive exterior repairs, and resplendent in a new coat of paint this historic edifice will welcome its friends. Of course the pilgrimage will not be complete without a visit to the Clara Barton Home located at North Oxford. * * **The Leonard Memorial Window** placed in the Universalist church at Chelsea and dedicated on Sunday, June 11, is a credit to its contributors. This achievement is due to the vision and initiative of Rev. R. Perry Bush, D. D., coupled with the co-operation of the General Sunday School Association, and the contributions of the local Sunday schools. This Memorial honors the founder of Children's Sunday and the church which made possible the festival. * * **Sunday Services** will be within the reach of our Greater Boston constituency during the months of July and August. The Central Office is seeking to secure a list of all of our churches in this district in which services are to be held. The partial list is as follows: July 2, Arlington Universalist Church; July 16, Arlington Unitarian Church, Rev. W. H. Gould, preacher; Aug. 13, 20 and 27, Waltham Universalist Church. * * **Cape Cod.**—Mass meetings were held on June 4 with services at Orleans in the forenoon, and at Eastham in the afternoon. Large delegations were present from many of the Cape towns—thirty coming from Provincetown. Another meeting will be held in the Provincetown church on Sunday, Sept. 10. * * **The Universalist Year Book** as prepared and issued by the Secretary of the General Convention is a step in the right direction. Every church in the denomination should have a copy for ready reference. * * **The Charlestown Church** has another important date to place upon its already notable calendar, for on Sunday, June 18, its pastor, Rev. Ransom A. Greene, D. D., not only observed the completion of his service as pastor of the church, but recorded the approach to the half century mark as a Christian minister. This anniversary actually comes on June 30. The denomination offers hearty congratulations to Dr. Greene, and wishes for him and Mrs. Greene many years to enjoy the rest which he richly deserves. * * **Newtonville** gave official recognition to the inception of the pastorate of Rev. Clifford D. Newton by an installation service, and later a reception to the pastor and his wife. * * **Marlboro** is making progress. It has recently acquired a house for a parsonage, added a radio-phone to its church equipment, and plans for a parish house. Pastor Drake is alert. * * **Salem** accords its minister, Rev. U. S. Milburn, a leave of absence in order that he may take a European trip. The pulpit will be supplied during July. * * **Several Changes** in pastoral relationship area matter of recent record. Amesbury is once more engaged in active work under the encouraging leadership of Mr. Charles A. Haney, a student at Crane Theological School. Rev. Peter J. MacInnis is now settled as minister to the Gardner-Westminster parishes, leaving a vacancy at

Adams-Cheshire. Brockton is without a minister, the Rev. George W. Scudder having gone to St. Johnsbury, Vt. Rev. Merrill C. Ward has become pastor of the Guilford, Maine, church, leaving Jamaica Plain pastorless. North Dana is very fortunate in being able to secure the Rev. Clarence E. Rice, D. D., for services in its church. * * **The Central Office** is without the services of its assistant for three months, as Miss Lee is in England, and later will visit Paris. * * **Our Appreciation** of the increasing membership in our church family of those by the name of Smith makes us happy to note special honors which have come to them. We congratulate, then, Rev. Isaac Smith of our West Somerville Church, and Mr. Percy T. Smith of Crane Theological School. The former was married recently to a most worthy woman, and at the recent Tufts Commencement received the degree of A. B. The latter completes his college work with honor and degrees, and accepts the unanimous call extended to him recently by the New Bedford Universalist Church. * * **The Vacation Season** now holds much of opportunity for those who have borne the burden of the past season. May its hours be to each and all hours for the recreation of hope and purpose.

George E. Leighton.

Vermont and Quebec Letter

Huntingville, P. Q.—At last we have been able to settle a pastor at Huntingville. Isolated from other churches of our faith, across the boundary line, it has not been easy to induce our men to consider a pastorate here, and it has been several years since we have had a resident pastor. The parish has been blessed in the meantime, however, by two things. Rev. E. A. Hoyt of Hingham, Mass., took up the work last summer and met with great success. He had been secured for the summer this year, but with his customary loyalty he at once withdrew when the possibility of securing a resident pastor was assured. He had also so inspired the people that after he left the parish the young people conducted services throughout the entire winter, using sermons which he had prepared for them. So the work of the church has gone on. The new pastor is Mr. J. Emery Coulter. Mr. Coulter is a lay licentiate of the Massachusetts Fellowship Committee. He comes to us with the full intention of making the ministry his life work, and will enter upon his new pastorate at once. * * **St. Johnsbury.**—This parish did not long delay in securing a pastor after Rev. W. A. Cate removed to his new parish at Woodstock. Rev. George W. Scudder, of Brockton, Mass., has been called and has already begun his work. He will also have charge of the preaching for the time being at St. Johnsbury Center and at Lyndonville. The St. Johnsbury meeting-house has been undergoing extensive repairs, made possible by the energy of Mr. Cate. * * **Barre.**—Rev. Frank O. Hokerk, for the past two years pastor of the church here, was compelled to ask for leave of absence directly following Easter. on account of broken health. Taking the advice of physicians, Mr. Hokerk decided that it would not be well to return to his work at Barre, and his resignation takes effect at the close of his leave of absence, May 15. Mr. Hokerk has done a magnificent work at Barre and leaves the parish in a highly organized and flourishing condition. The people are determined that the work must go on, and accordingly have taken a step unusual in Vermont, but one which we believe is destined to become more common. Hearing that Rev. W. H. Skeels, of Denver, Col., had announced his determination to return to the East, the parish extended a unanimous call to him, upon his record, to become its pastor. Mr. Skeels has accepted, and will begin his pastorate Sept. 1. In the meantime the pulpit has been supplied by Prof. K. R. B. Flint of Norwich University. The Superintendent officiated on Children's Sunday at communion and the christening of the children. Under the direction of Superintendent William Mercer, the Sunday school will continue its sessions throughout the summer. * * **White River Junction.**—This parish is again actively at work under the pastorate of Paul W. Gormley, a student at Goddard Seminary. Mr. Gormley comes to us from the Methodist Church in which he has been a student at Montpelier and a lay preacher for a number of years. Mr. Gormley will fill the pulpit at White River Junction and give one day a week to parish work during the school year, spending his vacations in residence there. A good deal of interest is already being shown at the Junction, where the church has been closed since the resignation of Rev. H. L. Thornton. * * **Hartland Four Corners.**—For the first time in many years this parish is rejoicing in a resident pastor. Allen L. Carr, a student at Tufts College, came to Hartland on March 1 for a series of services up to and including Easter. These services were so pleasing to the people that arrangement has been made with Mr. Carr to take the pastorate, and he has been licensed by our Convention. Hartland is one of our oldest parishes and the only one which has entertained a national gathering of our denomination. Previous to the organization of the United States Convention of Universalists, the organization which preceded the present General Convention, a national gathering of the ministers of our Church was called at Hartland, looking to the organization of a general body. This parish has never faltered in its faith. The message of the church permeates the atmosphere of the surrounding country. For a long time, in the changing life of New England, Hartland did not have the numbers necessary to maintain a resident minister, but it has always managed to have Universalist preaching some way. Nowadays things are looking up in the old parish. It has a fund, a church building in good repair, a parish house, and is about to secure a parsonage. And, best of all, it has one of the finest Sunday schools in New England. * * **Summer Preaching.**—The usual summer parishes are now in a state of activity. Jacksonville will have the services of its native son, Rev. Clifford R. Stetson, up to the time when he leaves for Japan. Wells will have the services of the Superintendent through the month of August. North Montpelier after several years of inactivity in which none the less there has been steady work looking toward placing the church building in complete repair, is again having services by the State Superintendent. More than $1,000 has been raised by the women of this parish for repairs. Barnard will again have preaching during the summer. It had been expected that Rev. F. H. Billington, of Gorham, N. H., would be the preacher, but he will be unable to fill the engagement on account of illness. The new preacher will be announced soon. At Vernon it is expected that Rev. E. P. Wood of Brattleboro will hold occasional services and also supply the pulpit at Guilford. At Cavendish, F. E. Benton, of St. Lawrence University, is already upon the field for a three months' pastorate. * * **Brattleboro.**—The organization of All Souls Church, the affiliated Unitarian-Universalist parish, is about completed. The new parish house is well under way and some extensive repairs are being made on the Unitarian meeting-house, which is to serve the new society. Each parish retains its legal organization. Rev. E. Q. S. Osgood will probably assume the position of pastor emeritus of the new organization, and Rev. E. P. Wood will be the active pastor. At the present time, until the Unitarian church building is ready for occupancy, the Unitarians are worshiping with our people and Mr. Osgood is assisting Mr. Wood in the Sunday services. * * **Murray Lectureship.**—The second annual tour of the Murray Lectureship will be held from June 25 to July 9 through Vermont and New Hampshire. All day meetings will be held according to the schedule given in last week's *Leader*. The attention of our people outside of Vermont and New Hampshire is called especially to the meetings at Winchester, N. H., on Sunday, June 25, and at Plymouth, N. H., on Sunday, July 9. It is hoped that a both of these meetings there will be man tourists from outside the states. Ever meeting planned this year will be at som point of historic interest to the denomina tion.

George F. Fortier.

Connecticut Letter

All of the Connecticut parishes rejoice with the three parishes in the state which have observed recently or are soon to observe their one hundredth anniversary. Norwich, some months ago, was the first parish to pass the one hundredth milestone. Hartford has just celebrated with appropriate exercises the one hundredth anniversary of its existence as an organization. In September the Danbury parish will celebrate its one hundredth anniversary. The congratulations of every Universalist in the state are tendered these loyal and devoted friends of the faith in these our oldest Connecticut churches. The Hartford centennial observances were notable. Representative clergymen of the city brought messages of appreciation and esteem. The Hartford church stands very high in the family of churches in the city. It has an honored past and a splendid present. No minister in the city is more loved than Dr. John Coleman Adams. The parish reception banquet on May 31 called together some 250 of the friends. Dr. F. W. Perkins, a former pastor, and Drs. J. S. Lowe, F. O. Hall and T. A. Fischer were the speakers. * * The May Convention held in Norwich was one of the very best in our history. The Norwich people cared for the large number of visitors in a most efficient and hospitable way. * * The State Women's Missionary Association has received a bequest of $2000 from the estate of Wallace K. Bacon of Middletown. Mr. and Mrs. Bacon, both deceased, were always loyal to our cause. * * Miss Sarah Morgan, field worker of the G. S. S. A., visited the parishes in this state during the week of May 21-28. Her presence with us brought inspiration and encouragement. * * It was a pleasure enjoyed by the New Haven church people to have Dr. John van Schaick tell them of the Memorial Church in Washington and of the Perin-Cate Boys' Home in Tokyo. The campaign for the most part in our churches will be actively undertaken in the fall. Our churches have always done their part generously and willingly. In this great undertaking too they will be found faithful. * * The parishes which have not yet taken their annual collection for Japan are reminded not to overlook this very important offering. Connecticut has a quota to raise. Each parish must do its best to achieve the result hoped for. * * Yale Divinity School on June 5 graduated a class of forty-two, the largest in its history of one hundred years. Of those graduating eight are Congregationalists, the rest being representatives of various denominations, the Disciples having more than any other church. Our Bridgeport pastor, the Rev. Hal T. Kearns, was one of those to receive the degree of B. D. Our congratulations are extended to Mr. Kearns. * * By the time this letter appears Children's Sunday will have been observed. This day is such an opportunity to bring into a vital relationship with the church the parents and friends of the little ones dedicated at the services! * * Doubtless plans are already made for the vacation season so near at hand. Our summer Institutes and the shrines of our faith should not be forgotten by the vacationists. Ferry Beach and Good Luck should be visited by every one who possibly can. The Y. P. C. U. Convention in Worcester should have delegates or representatives from every parish in the state. * * We are sorry to hear of the illness of Dr. Adams. A host of friends hope for his speedy recovery.

Theodore A. Fischer.

Kentucky Letter

The month of May witnessed two important events connected with our mission in Kentucky—the coming of Miss Susan M. Andrews in the interest of the W. N. M. A., and the visit of Rev. George A. Gay at Crofton to conduct a series of evangelistic meetings. * * **Mr. Gay** spent one week at Crofton. It was an exceedingly busy time for the farmers, and it was feared that the meetings would not be well attended. But the people came and kept coming. Of course the members were present, but in addition many came from other churches of the town, and quite a number of Universalists from other communities attended. It was indeed an inspiring occasion. Our own people are taking new interest, and other have been led to see the light more clearly. We may confidently expect a future harvest as the result of this seed-sowing. From our own constituency we have heard nothing but words of commendation of Mr. Gay and his preaching. * * **Miss Andrews.**—The visit of Miss Andrews was also an event of moment. The women of our churches here have not been sufficiently organized. The Hopkinsville Circle has been the only one in the state. As a result of Miss Andrews' visit we now have six Circles, at Hopkinsville, Fruit Hill, Crofton, Consolation, Charleston, and Beulah. Miss Andrews effected these organizations in a little more than a week—certainly a fine showing for so short a time. Our women in Kentucky are saying she is the right woman in the right place. * * **Sunday School.**—While Miss Andrews was making the round of our churches in the interest of the W. N. M. A., we could not escape the thought that it would be a great thing for the Sunday School Association to engage in a similar work. The State Superintendent has his hands doubly full, as is probably true of many other workers throughout the country. Help along Sunday school lines is needed, and trained help most especially. There are a number of places in the state where Sunday schools could be organized, if we could place some one in charge capable of leadership and able to give necessary instruction along those lines. Let us have field workers in the interest of our Sunday schools. It will pay, and pay handsomely.

Thomas Chapman.

Church News and Interests

DENOMINATIONAL CALENDAR

June 30-July 2. Texas Convention, Elgin.

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 12-13. National Universalist Comrades Days, Ferry Beach Park, Me.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,503
Lewiston, Me.	2
Philadelphia, Pa., Messiah	3
Texas Convention Church	30
Tokyo, Japan, Central	7
Total	1,545

CHRISTENINGS

Previously reported, 185. Leroy, Ill., 5. Muncie, Ind., 1. Bethel, Me., 3. Lewiston, Me., 17. Everett, Mass., 20. Wakefield, Mass., 6. Waltham, Mass., 10. Manchester, N. H., 4. Clinton, N. C., 1. Halifax, N. S., 2. Springfield, Ohio, 4. Philadelphia, Pa., Messiah, 11. Harrisville, R. I., 1. Washington, Vt., 1. Woodstock, Vt., 7. Lowell, Mass., Grace, 15. Arlington, Mass., 9. East Boston, Mass., 3. North Attleboro, Mass., 14. Somerville, Mass., First, 11. Palmer, Mass., 4. Newark, N. J., 12. Charlestown, Mass., 4. Brookline, Mass., 4. Springfield, Mass., St. Paul, 9. Waterville, Maine, 12. Total, 375.

PERSONAL

Rev. and Mrs. A. N. Foster of St. Paul's Church, Palmer, Mass., are to sail from Montreal for Liverpool on July 1, *via* the White Star Line, for an extended trip in Europe, and will spend the season abroad.

Through July and August, Rev. Edwin B. Cunningham, of Indianapolis, will have charge of Ryder House, and will be the preacher at the Church of the Redeemer, Chicago. He will also assist in the work of the Sunday school.

Illinois

LeRoy.—Rev. John S. Cook, D. D., pastor. Children's Sunday was fittingly observed. The church was beautifully decorated and the exercises centered around the thought of "Christ Blessing the Little Children." The origin and story of Children's Day was told, and an offering of five dollars was contributed to the fund for the Memorial Window in honor of the founder of Children's Day, Dr. Leonard. One child was christened, four others having been christened a few Sundays ago. Our school is small but well organized and efficient.

Marseilles.—Rev. Elfreda Newport, a former pastor here, conducted the services on Women's Day, assisted by Mrs. Lyman Pitcher and a chorus choir of young people. The meeting was given wide publicity and the congregation was representative and enthusiastic. Mrs. Newport's subject was "The Inspiration of the Message." She told of her work as district worker in the several counties and of her contact with isolated Universalists. As chairman of Literature and Publicity in Illinois, she has worked to have different Associations place the *Leader* in public libraries throughout the state. At the close of the service a generous free-will offering was given to help Mrs. Newport in carrying on her work.

Maine

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. The Children's Day service included the presentation of two pageants by the members of the church school. In the first pageant, "God in Nature," given under the direction of Mrs. Martha S. Low and her committee, Eleanor Record took the part of the Spirit of Nature, and others took the part of Nature children, representing Trees, Flowers, Grass, Butterflies, Birds, Bees, Wind, Rain, Sun, Moon and Stars. In the second pageant, "The Pathfinders," given under the direction of Miss Gertrude L. Lombard, sixteen children took part. Between the two pageants came a musical program, the christening service, and the conferring of diplomas on the graduates from the primary department.

Lewiston.—Rev. Will A. Kelley, pastor. The church has had a successful year. In January the Helen York Concert was given under the auspices of the Social Alliance. It was a great musical treat for the people of the city, and netted the Alliance over $500. Later, under the direction of Mr. E. E. Parker, the church choister, the musical committee presented the opera, "Priscilla," which was considered one of the best entertainments ever attempted by local talent. It played two nights in the Priscilla Theater, and the proceeds were over $400. With all these social activities the religious work of the church has not been neglected. Through the Sunday school and Y. P. C. U., the religious training of the young people has been carried on with great vigor. At Easter two of our promising young men united with the church. The offering at that time was $150. On Children's Day, in spite of bad weather, the church was bright with spring flowers and the happy faces of the children. Seventeen little ones were christened, one child being brought thirty miles by aotumobile for the service. New faces and new families are continually coming into our church, and more and more the influence of our faith is being felt in the community.

Waterville.—The church year draws to a close with all departments busy and with substantial gains recorded. Eight joined the church this spring, making a total of ninety-two in three years. Twelve children were christened Children's Sunday. We are a growing church because we are a working church and our men and women are leaders in all forms of community activities.

Massachusetts

Lynn.—Rev. Frederic W. Perkins, D. D., pastor. On Sunday, May 28, this church observed the fiftieth anniversary of the laying of the corner-stone of its present house of worship. The original event occurred on May 27, 1872, and marked the formal beginning of a daring enterprise which only a parish of courageous leaders and loyal followers could have conceived and carried to completion. Before the building was completed came the panic of 1873, which affected seriously many of the supporters of the undertaking. Had it not been for the sacrificial devotion which has become a tradition of our people, the church would never have been finished. In the crisis, while many did their part, three men—Benjamin F. Spinney, Joseph Davis and Benjamin F. Doak—contributed $90,000 and saved the project. It was as much to perpetuate the memory of that act as to commemorate the event itself that the minister and people engaged in a special service of re-consecration prepared by Dr. Perkins. The original hymn, written for the ceremony fifty years ago by the late David N. Johnson, a Lynn poet, long a parishioner, was sung. Mr. Spinney, chairman and sole survivor of the building committee, gave an address, telling the story of the inception of the enterprise and paying tribute to the character of the strong men and women who carried it to success. The day was memorable and came as a fitting close to a notable year's work. The annual meeting in April showed that more money had been expended for parish maintenance and for missionary, philanthropic and educational purposes than in any year since the parish was organized eighty-nine years ago. The appointment of Mr. Carl A. Hempel as director of Young People's work is the latest act in the development of a more effective administration. The church now employs three people, Mr. Hempel, Mrs. L. C. Crooker, parish secretary and visitor, and the pastor, who has finished over seventeen years of service here. Bequests of $15,000 have been made during the year to the steadily growing parish endowment. The church has not been faithless to the hopes of those who laid the corner-stone half a century ago.

Palmer.—Rev. A. N. Foster, pastor. The church will be closed during July and August. On Children's Sunday, June 11, four children were christened, and a contribution was given to the memorial window in the Chelsea church.

New Hampshire

Claremont.—Rev. Alven M. Smith, pastor. The pastor and his wife, with two lay delegates, attended the eighty-eighth annual session of the Cheshire County Association of Universalists held in Marlboro, N. H., June 7. Mr. Smith delivered the occasional sermon. Rev. G. F. Fortier, Superintendent of the Vermont and New Hampshire churches, gave a masterly discourse upon the Murray Lectureship Tour. It is expected that the speakers of this Lectureship will hold an all-day out-of-door session in Alstead on June 27, going from there to East Lempster the following day, the native town of Rev. A. A. Miner. Rev. Myron A. Cutler, of East Jaffrey, is the president of the Cheshire Association, an office he has filled for a quarter of a century.

New York

Buffalo, Messiah.—Rev. L. O. Williams, pastor. At the annual meeting of the Comrades, Chief of Police Burfiend gave an interesting talk on "Police Matters in Buffalo." The election of officers resulted as follows: Charles F. Hoffman, president; William P. Nassal and Bert N. Flickinger,

vice-presidents; Adin B. Baker, secretary; Joseph T. Wilson, treasurer; Executive Committee, Henry E. Warner, Lucian Jackson, Charles D. Roberts, Loren Webber, Harry Walpole, John Laughlin, R. C. Knowles, Charles L. Vincent and L. N. Stetson.

Hudson.—Children's Day was observed, June 11, with special exercises by the Sunday school under the direction of the superintendent, Mrs. Luella Smith. Three children were christened by Rev. George C. Boorn of Troy, who has been conducting Sunday evening services here.

Troy.—Rev. G. C. Boorn, pastor. On Sunday, June 4, and Monday, June 5, this church celebrated its one hundredth anniversary. Mr. Boorn's sermon Sunday morning was "Universalism, Yesterday and To-day," and in the evening, when members of the Masonic orders were present, his subject was "The Builders of the Temple." On Monday evening a banquet was held in the vestry. Letters were read from former pastors and absent members; Alexander Fairweather gave a history of the church; a memorial service was held for departed members; and brief addresses were given by Rev. Homer C. Evans, associate editor of the *Troy Record* and a clergyman of the Presbyterian fellowship, who has at different periods served as acting pastor of this church, and Rev. William Murray of New York, and Rev. C. P. Hall of Pawtucket, R. I., both of whom went forth from this church into the work of the ministry. Many of the older members then gave reminiscences of the life of the church, thus bringing to a close a most enjoyable evening. The centennial bond campaign also proved a success, $350 being added to the treasury.

North Carolina

Clinton.—Rev. Leon P. Jones, pastor. The Children's Day services drew a full house. Visitors were present from Hopewell, Oak Grove and Red Hill, the young people from the Hopewell and Red Hill churches taking part in the services. A large arch of arbor vitae decorated the pulpit, and the service, "Barbara's Dream," was given. One child was christened, the dedication service prepared by Mrs. Jones being used. Mrs. Jones preached a special sermon on Women's Day and in the afternoon papers were given by members of the Mission Circles of Red Hill and of this church.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. Woman's Day was appropriately celebrated by a service devoted to the life and work of Clara Barton. The Red Cross of the city was invited to attend and its members accepted the invitation quite generally. The organization was represented on the platform by its honorary president, who spoke briefly, complimenting the church upon the example it had set by the observance of Woman's Day. All the women's organizations of the church took part in the service, Mrs. Tandberg giving the address. Especially fine music was provided by members of the orchestra and by the choir. The weather on Children's Day interfered quite seriously with the program. Two children, however, were christened, both belonging to families never before connected with the church. Following this service, a concert was given by the real little ones of the Sunday school, assisted by a few of the older ones. The success of the affair reflects much credit upon Miss Helen Wolfe, the teacher of the kindergarten, who coached the children. A class of five boys and girls were graduated from the kindergarten who will enter a new class to be taught by Miss Janet Wolfe. At the close of the exercises the children distributed the flowers which decorated the church to the sick and shut-ins. Two of our faithful and valued teachers, the Misses Ethel and Jean Harris, are soon to go to Oregon to live. The Young People's Union has had a most interesting and successful year. At its last meeting it finished its study of Dr. Fisher's book, "Which Way?"

Ohio

Mt. Gilead.—Rev. Sara L. Stoner, pastor. Services are held on alternating Sundays. The Sunday school is small in membership but large in every other respect. The per capita offering each Sunday is unusually large. The membership is growing. The attendance is usually 100 per cent or more. Children's Day was observed June 11, with a profusion of flowers for decorations. Miss Janet Wieland recited a poem entitled "Children's Day." It was composed by her father, E. J. Wieland, secretary of the school. Wm. F. Wieland is the committeeman for the Perin-Cate Memorial Fund. The pastor attended the Ohio Convention at New Madison, June 19-23.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Children's Day was observed June 11. A choir of young people just organized did splendid service on this occasion. The church was beautifully decorated. The program was well-balanced with recitations and musical numbers. One child was christened. On June 17 a lawn party was given on the grounds of the parsonage. The Sunday school was reorganized June 18 and new life is being felt in every department.

Vermont

Washington.—Rev. C. A. Simmons, pastor. On Children's Day, the Sunday school presented a fine program, in which twenty-four children participated. One child was christened by the pastor. Mrs. L. W. Seaver and Miss Lola Seaver gave musical selections which added much to the enjoyment of the occasion.

Woodstock.—Rev. Weston A. Cate, pastor. Children's Day was observed June 11. The church was decorated with many flowers. Special music was furnished by the choir. Ninety-four attended the service, and seven children were baptized. On Sunday, June 18, the vested chorus choir from the St. Johnsbury church, where Mr. Cate was formerly pastor, furnished music. The choir has a membership of eighteen young people, who made the trip of 120 miles in automobiles on Saturday and returned Sunday afternoon.

Wisconsin

Markesan.—May 24 was the occasion of a joint banquet which was a farewell to Rev. and Mrs. G. A. King, and a welcome to the new pastor and his wife, Rev. and Mrs. M. L. Aldridge. Mr. King has been pastor here for two years and his work has been most successful. Mr. Aldridge was previously pastor of this church for four years, but left in order to enter the service. While in France he was gased and wounded, but now at the end of five years is fully recovered and ready to take up the work again. Mr. King leaves every department of the church in excellent condition, and while we are loath to have him go, we consider ourselves fortunate in securing the services of Mr. Aldridge and are looking forward to continued happiness and success.

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ANNIVERSARY AND DONATION DAY AT THE DOOLITTLE HOME

Bad weather did not prevent the attendance from coming up to the average nor the offerings from equaling the generous contributions of previous years at Anniversary and Donation Day at the Doolittle Home, Foxboro, Mass., June 6. The people from Stoughton, who chartered a special omnibus for the occasion, had the distinction of having the largest number of delegates present, though from a number of other churches from ten to thirty members were represented.

The morning program opened with words of welcome from the president of the board of trustees, Rev. Charles Conklin, D. D., of Brookline, followed by a devotional service led by Rev. W. H. Gould, of Arlington, and an address by Rev. H. E. Latham, of North Attleboro.

At noon the guests enjoyed a basket lunch, which was supplemented by hot coffee, sandwiches, cake and ice-cream, served by the ladies of the church.

In the afternoon, under the direction of Rev. George E. Leighton, D. D., State Superintendent, exercises were resumed. Rev. C. J. Cowing, of Malden, led the devotional service, and Dr. Lowe and Rev. H. F. Fister, of Milford, gave addresses. Music consisted of solos by Mr. Ross and Mrs. Seaver of Foxboro, and Mrs. John Smith Lowe, of Providence, accompanied by Mrs. Ethel Dean at the organ. In response to a plea for contributions by Dr. Conklin, a collection of $600 was taken, plus $243 collected personally by a friend

of the cause just previous to the meeting.

At 3.30 a reception was held at the Home, Mrs. M. W. Phipps acting as matron. Tea was poured by Mrs. Arthur W. Peirce of Franklin, and punch was served by Mrs. Marion Comey of Foxboro.

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THE GOOD LUCK STEREOPTICON

We reported our *hope* for a good stereopticon for the Murray Grove Association. Now we announce the actual ownership. A good balopticon, of latest design, has been purchased and all the fixings, the fifteen-inch lens being appropriate for either the church or the hotel. A large and a small curtain have been provided.

Good use will be made of the lantern during its first year. Dr. Potterton will lecture on Hawaii. A competent reader will give several of the wonderful lectures prepared by the late Dr. L. M. Powers, which Mrs. Powers very generously loans. It is planned also to open brief conference meetings with some of the Milburn stereopticon talks, which will be supplied by the General Sunday School Association.

* *

DR. LEIGHTON RESIGNS

For the second time in a decade the Massachusetts Universalist Convention gives up its Secretary and Superintendent to meet the exigency of one of its parishes. Eight years ago Dr. Conklin felt that the growing demands of the Brookline church, which he had fostered as acting pastor as part of his work as Superintendent, had become so great as to require his entire time. Now his successor, Dr. Leighton, has come to the same decision in terms of another of our most important parishes. He has resigned the Superintendency, to take effect Oct. 1, when he becomes pastor of the First Universalist Church of Somerville.

Previous to coming to Massachusetts Dr. Leighton was the New Hampshire State Superintendent. He brought to his work here enthusiasm, ability, and tireless effort. Under his wise and patient leadership strong churches become stronger and weak churches have become strong. The Convention itself has found its resources growing steadily and was never, perhaps, in better condition than at present. Ministers and laymen alike have learned to trust Dr. Leighton and to regard him not only as their official leader but their personal friend and helper. He will carry to his new work the same splendid qualities that have made him so successful in other places, and he will also carry the great good will and esteem of hosts of friends everywhere.

* *

A VISIT TO MISSISSIPPI

On the last days of April I assisted in the memorial services held in the Liberty, Miss., church, of which I formerly was pastor, and which my father organized before the Civil War. The old building where we worshiped before the war has been long since removed and a new one erected through the efforts and influence of Dr. Shinn. A regular Sunday school and occasional preaching give evidence that the old-time spirit still lives.

On the first Sunday in May I visited Our Home Church, where my father had gone before me. It required work to build up this church, and much remains to be done, but it is glorious work. The church has a good building and more than a hundred members. Its song service can not be excelled.

Next I went to the Burrus Memorial Church, my old battle-ground, where once in two theological discussions I had debated with the champions of hell and damnation. Although there were two empty houses within easy reach, on account of the bitter religious prejudice, I had once been forced to conduct my meetings outdoors in the rain. But now we have a community of happy children where the doctrines of hell can no longer terrorize the happy hearts of childhood. Emotions of delight filled my heart as I gazed upon my congregation, and thought of the advance which has been made since those earlier days.

A. G. Strain.

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Notices

OFFICIAL CALL

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. The first business session will be called to order at 10 o'clock on Monday morning, July 17, but on the preceding day an inspirational and educational program will be presented. Institutes, group conferences and platform meetings will be held on all four days.

Carl A. Hempel, Secretary.

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TENTH ANNUAL CONVENTION G. S. S. A.

First Church, Worcester, Mass., July 16-19

Sunday, July 16. 10.30 a. m. Morning worship. Sermon, Rev. F. W. Gibbs. 12. Sunday school. Mr. Carl A. Hempel, superintendent; Miss Elizabeth Randall, reader; Dr. Huntley, teacher. 2.45 p. m. Institute. The Old Testament in the Sunday school, Dr. McCollester. Teacher training, Mrs. Nellie E. Friend. 7.30 p. m. Platform meeting. Sunday School Music and the New Hymnal, Mrs. Stella Marek Cushing. Human Gardening, Rev. Lucy Markley. Our Program for Advance, Dr. Lowe.

Monday. 9 a. m. Institute. Making the Bible Real, Mrs. Stanley Manning. Devotional meeting. Business. 1.45 p. m. Institute. The New Testament in the Sunday School, Dr. McCollester. The Teaching of Missions, Miss Markley. Group Conferences: Home Department, Mrs. Carrie J. Crowell. Sunday School Music, Mrs. Cushing. 7.30. Platform meeting. The Church and the Sunday School, Hon. Roger S. Galer. The Heart of Turkey, Miss Ruth Woodis. Truth Giving through Story Telling, Miss Sarah J. Morgan.

Tuesday. 9 a. m. Institute. The Intermediate Department, Miss Ethel M. Freeman. 10. Devotional meeting. 10.15. Business. 11. The Publishing House and the Sunday Schools, Rev. Harold Marshall, D. D. 11.45. Institute. The Elementary Department. Rev. Laura B. Galer. 2.40 p. m. Institute. Teacher Training, Mrs. Friend. 3.40. Group Conferences: Handwork, Mrs. Frank N. Chamberlain. Social Service, Rev. John M. Ratcliff. 7.30 p. m. Platform Meeting. The Reign of King William and Queen Mary, Dr. Huntley. The View of the General Convention, Rev. V. E. Tomlinson, D. D. Dollars, Rev. E. Dean Ellenwood, Woonsocket, R. I. Spiritual Illiteracy and Its Remedy, Prof. Walter S. Athearn.

Wednesday. 9 a. m. Institute. The Elementary Department, Rev. Laura B. Galer. 10. Devotional meeting. Business. 11. Why I Go to Japan, Rev. Clifford Stetson. 1.45 p. m. Institute. Making the Bible Real, Mrs. Manning. 2.40. Institute. Illustration, Miss Morgan. Group Conferences: The Intermediate Department, Miss Freeman. The Work of the Superintendent, Mr. Hempel.

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MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. John van Schaick, D. D. July 23, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

* *

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* *

THE SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 28-Aug. 7

Faculty: Rev. George A. Gay, Director. Rev. L. B. Fisher, D. D., representing G. S. S. A.; Rev. F. B. Bishop; Mrs. Katherine Haskell Ball, representing the W. N. M. A., Edgar T. Williams, representing the Y. P. C. U.

Courses of Study. Elementary: Child Psychology, Mrs. Ball. The Message of the Master Teacher, Dr. Fisher. Advanced. The Teaching Values of the New Testament, Dr. Fisher. The Origin and Character of the Bible, Rev. F. B. Bishop. Special Subjects: Mission Study, Mrs. Ball. Young People's Work, Edgar T. Williams. The Organization and Administration of the Church School, Dr. Gay (provided a sufficient number wish to take the course).

The young ladies will be accommodated at the parsonage under the care of Mrs. Ball; the young men at the church, under the direction of Dr. Fisher. Meals will be served at the church,

No person under sixteen may enroll as a student.

Expenses. Enrollment fee, $1. Board $10. Excursions, $5. Add to these items your carfare in order to estimate the total expense.

Plan to reach Chattanooga Friday, July 28.

Send in your names and enrollment fee as soon as possible in order to insure accommodations.

Program

Friday, July 28. Assembling of delegates. 7.30 p. m. Mass meeting. Sermon, Mr. Bishop.

Saturday, 6.55 a. m. Prayer and devotional meeting. Classes from 9 to 12. 1.30 p. m. Trip to Lookout Mountain. 5. Lecture, Mr. Williams. 7 p. m. Sunset service, Mr. Bishop, leader.

Sunday, 8 a. m. Devotional meeting. 9.30. Lecture, Mr. Williams. 9.45. Sunday school. 11. Morning worship, sermon, Dr. Fisher. 2 p. m. Trip to Flintstone, Ga. 5. Lecture, Mr. Williams. 7. Twilight service, Dr. Gay, leader.

Monday. Classes in the morning. Study and recreation in the afternoon. 4 p. m. Trip to Cameron Hill. 5. Lecture by Mr. Williams. 7. Twilight service, Dr. Fisher, leader.

Tuesday. Classes in the morning. Study and recreation in the afternoon. 7.30 p. m. Song service.

Wednesday. Classes in the morning. 1.30 p. m. Trip to Signal Mountain. Lecture. Mr. Williams. Picnic supper. Sunset service, leader, Dr. Gay.

Thursday. Classes in the morning. Study and recreation in the afternoon.

Friday. Classes in the morning. Preparation for examinations in the afternoon. Rest and recreation.

Saturday. Final lectures by Mrs. Ball and Dr. Fisher. Examinations. 7 p. m. Annual Institute Banquet.

Sunday. 8 a. m. Devotional meeting. 9.45. Sunday school. 11. Morning worship. 1.30. Trip to Chickamauga. Picnic supper. Sunset service. Dr. Fisher, leader.

Monday. Delegates return home.

* *

VERMONT CENTRAL ASSOCIATION

The annual meeting of the Vermont Central Association of Unitarians and Universalists is called to meet at Goddard Seminary, Barre, Vt., Wednesday, July 5. This meeting will be held in connection with the tour of the Murray Lectureship and the principal speakers will be the Murray Lecturers and Rev. W. S. Nichols of the Montpelier Unitarian Church and Rev. H. S. Mitchell of the Burlington Unitarian Church. Hon. James B. Estee will preside. Meetings open at 10 a. m. Basket lunch.

George F. Fortier, Acting Secretary.

* *

Y. P. C. U. CONVENTION
Official Call

The thirty-fourth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Worcester, Mass., beginning at 7.30 p. m., July 19, 1922.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Louis F. Merlin,
Secretary.

Brooklyn, N. Y., April 11, 1922.

* *

Y. P. C. U. CONVENTION
Worcester, July 19-23

Wednesday. 7.30 p. m. Song service. Roll Call. Addresses of Welcome. Greetings from General Convention, Hon. R. S. Galer. Response and President's Annual Address, Mr. Chas. E. Taylor, Illinois. Appointment of Sessional Committees. Keynote Address, Rev. Fred C. Leining, Providence, R. I.

Thursday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Missionary Education Conference, in charge of Miss Marion Griffith, Minneapolis, Minn. 10. Business. 1.30 p. m. Group Conferences. 3. Sightseeing by auto. 5. Reception at All Souls Church. 7.30. Vesper Service. Principles of Stewardship, Miss Alsace Crosby, Peoria, Ill., leader. 8.15. Mass Meeting. The Future in America, Rev. J. F. Newton, D. D.

Friday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Business. Annual Missionary offering. 2 p. m. Outing to Clara Barton Home. 4. Outdoor devotional meeting. Miss Dorothy Gibbs, Fitchburg, Mass., leader. 8. Mass Meeting. Training for Leadership in a Democracy, Rev. F. M. Eliot, St. Paul, Minn.

Saturday. 6.30 a. m. Outdoor Quiet Hour Service. The Practise of Stewardship: What Stewardship Means to Me. Mr. Robert M. Rice, Akron, Ohio, leader. 8.30. Missionary Prayer Meeting, Mr. Manning, leader. Business. 2 p. m. Outing at Lake. 6.30 Banquet. Speakers, Dr. Lowe and others. 8.30. Dance.

Sunday. 9.30 a. m. Communion Service, Dr, Tomlinson officiating. 10.30. Service of Worship, Occasional sermon, Things Worth While in America. Rev. John E. Price, Cincinnati, Ohio. 3 p. m. Service of Silence. 3.30. Consecration service conducted by Rev. E. D. Ellenwood. 7.30. Closing mass meeting. Address by Dr. J. M. Tilden, president of Lombard College.

DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives of every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year. The Committee submitted its report and the following special days were approved by the Council.

1922

September 24. Rally Day.
October 15 or 22. Laymen's Day.
November 5. All Souls Sunday.*
November 12. Japan Sunday.*
November 26. Thanksgiving Sunday.
December 24. Christmas Sunday.

1923

January 28. Young People's Day.
February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

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*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday, and the offering taken at that time.

* *

FERRY BEACH NOTES

The Ferry Beach season is from July 21 to August 27. The institutes are as follows: Young People's Week, July 24-30. Sunday School Institute, July 31-August 6. Missionary Institute, August 7-13. Comrades' Days, Mr. Fred C. Carr of Providence, R. I., chairman, Aug. 12-13.

Rates are as follows: Board, $11 a week (children half price). Rooms: Quillen House, $3; the Underwood, $4; the Cottage for Women, $3; the Men's Dormitory, $3; the Pavilion, $2. Tents, per person, $2. Rooms are for two persons.

Annual membership in the Association is $1.00 a year. Life membership, $25, and for $100 one may become a patron member. Our plant, consisting of two hotels, cottage, pavilion, and beautiful grove, represents an investment of thousands of dollars. We want to have it serve many more people yearly and thus spread its influence.

Application for accommodations and all requests for information should be addressed to the secretary, Rev. Clinton Scott, 1620 Master St., Philadelphia, Pa.

* *

SONG BOOKS WANTED

Wanted, at least one dozen Junior Star Song Books. Any church having these books and not using them and willing to sell them, will kindly communicate with Miss Susie Hastings, 26 Franklin Street, Framingham, Mass.

* *

ALL-DAY MEETING AT DELOS H. THOMPSON HOME

The tenth annual all-day basket meeting will be held in the grove of the Delos H. Thompson Home for Aged Ladies, Waldron, Ind., July 2. All Universalist ministers of the state are invited to attend. Rev. L. R. Robinson will be present both Saturday and Sunday and will have charge of the services. Special music will be arranged as a feature of the occasion.

* *

GREEN MOUNTAIN ASSOCIATION

The annual meeting of the Green Mountain Association of Universalists will be held at Barnard, Vt., Friday, June 30, at 10 a. m. This meeting will be in connection with the Murray Lectureship tour and the principal speakers will be the Murray Lecturers. Basket lunch. The local hotel is now open.

George F. Fortier, Acting Secretary.

Obituary

Mrs. Harriet Disher Brown

Mrs. Harriet Disher Brown died at the home of her daughter, Mrs. Lizzie C. Blair of Richmond, Ind., May 5, at the age of eighty-three years. Since the age of fifteen she had been a member of the Universalist church, serving it with a splendid loyalty. In 1860 she married Mr. William H. Brown, and to that union were born one son and one daughter.

Funeral services were held in the Universalist Church of Eldorado, Ohio, of which Mrs. Brown was a member, Rev. Thomas Murray officiating. Interment was at Monroe Cemetery.

Mrs. Caroline McMann Engle

Caroline McMann, daughter of Spaulden McMann of Cromwell, was born in 1866 and passed to the higher life in Mishawaka, Ind., in her fifty-sixth year.

In 1885 she married Cleborn Engle of Ligonier, who with a son survives. One son died sixteen years ago.

Mrs. Engle's life was devoted to her home, children and friends. She had affiliated with the Cromwell church for thirty years.

Funeral services were conducted in the home by Rev. James Houghton of Junction City, Kansas. Interment was at Ligonier, where the Engle and McMann families were identified with the church in the days of Erasmus Manford.

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

Twinkle, twinkle, little star,
I know exactly what you are,
A floating sphere of flaming gas
Condensing to a solid mass.

Twinkle, twinkle, little star,
I need not wonder what you are,
For seen by spectroscopic ken
You're helium and hydrogen.

Independent.

* *

A Kansas farmer had just built a big barn. One day as he was setting off for town he told his two sons to cut a small hole in one of the sides that the cat could get in or out at will.

The boys cut the hole just beside the big barn door, but when the farmer returned and saw it he was much displeased.

"Why can't I depend on you boys to do a single thing right?" he exclaimed angrily. "Don't you know that hole is in the wrong place?"

"Why?" asked the boys.

The farmer fairly snorted. Leaping from the buggy, he seized the barn door and swung it open, and of course it covered the aperture.

"Now, where is your cat hole?" he shouted. "How in the name of sense can the cat get into the barn when the door's open?"—*Continent.*

* *

It was a thrilling story that McGregor had to tell.

"I had abandoned all hope," he said. "As I sunk for the third time my past life seemed to rise before me in a series of grim, realistic pictures."

A murmur of sympathy rolled from the lips of listening friends; but just as McGregor was preparing to resume, McTavish interrupted him sharply and hopefully.

"And did you happen to notice," he asked, "a picture of me lending you a fiver in the autumn of 1919?"—*Exchange.*

* *

Mrs. Cobb decided to visit London and spend the day with a friend.

Her grocer had not called by the time she was ready to leave, so she wrote on a card: "All out. Don't leave anything," and tacked it on the door.

Upon her return at night she discovered that the house had been ransacked. On the card which she had left on the door these words had been added:

"Thanks, but we couldn't take the heavy furniture."–*Epworth Herald.*

* *

Father: "Is the teacher satisfied with you?"

Tommy: "Oh, quite."

Father: "Did he tell you so?"

Tommy: "Yes, just the other day he said to me, 'If all my scholars were like you I would shut up my school this very day.' That shows I know enough."—*Christian Guardian.*

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